THE COMMONWEAL

A Weekly Review of Literature, The Arts, and Public Affairs.

Volume XII | New York, Wednesday, September 10, 1930 | Number 19

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

TABLE OF CONTENTS

Senator Couzens's Conversion 451
Week by Week 452
Flying High 455
The Last of the Gaels 456
Mr. Hoover and National Welfare ....John A. Ryan 457
Gerard Manley Hopkins .....Molly M. Burke 459
Lost Valley (*verse*) .....Frances M. Frost 460
Places and Persons .....Robert Sencourt 461
Catholics at Oxford .....J. Elliot Ross 463
Seashore (*verse*) .....Daniel Whitehead Hicky 466
The Roman Ghetto .....Oreste Parisotti 467
Communications 468
Books ....George N. Shuster, William Franklin Sands, Raymond Ellsworth Larsson, Boyd-Carpenter, George K. McCabe, Kilian J. Hennrich 471

Published weekly and copyrighted 1930, in the United States by the Calvert Publishing Corporation, Grand Central Terminal, New York, N. Y. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single Copies: $.10.

SENATOR COUZENS'S CONVERSION

AMIDST the flood of words—of speeches, radio addresses, statements of labor leaders and of legislators, editorial articles and sermons—which Labor Day has called forth, there appeared this year one word which (symbolically at least) deserves our special attention. It was uttered only coincidentally, it is true, with the Labor Day oratory and it was not given particular stress by the one who spoke it, nevertheless to our mind it possesses a significance which is far to seek in the tremendous mass of generalities and platitudes which Labor Day, for the most part, annually calls forth. We do not mean to say that these generalities and platitudes are not for the most part true enough, and that they do not need to be repeated over and over again. But we do mean that merely conventional utterances, and the repetition of stock phrases, tends to obscure the real meaning and value of the best of principles. The word we have in mind was not conventional, and it strikes a note which opens a depth of meaning not usually touched upon. The word in question was "conversion." It figured —quotation marks and all—in the headline of a news despatch in the New York Times sent from Detroit—our national Motoropolis so to speak—dealing with the birthday anniversary of Senator James Couzens. The despatch recalled the incident sixteen years ago which, he said, "converted him to the principles which caused his political opponents to call him 'radical and irresponsible.'" The incident happened long before Mr. Couzens became a Senator, one who, as the despatch informs us, "startled a group of manufacturers by assailing as careless and thoughtless their present employment methods, and who warned them that unless business does something to stabilize the workingman's income, the government will." Mr. Couzens related the incident of his "conversion" as follows:

"I confess there was a time when I was not so keen about the rights and interests of the workingman. I recall a winter day in 1914 when with the stroke of a pen I ordered the discharge of several thousand workers of the Ford Motor Company of which I was then general manager. I stood in the office window and saw these men milling about outside the gate. It was bitterly cold and under these conditions I saw the hose turned on them. I got converted right there. After forty-eight hours of discussion Henry Ford agreed to a raise of wages from $2.30 a day to $5.00 in the hope that such men as we could retain might save some-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thing out of the increased wages for any contingency of lay-off in the future. And for that I want to pay my compliments to Mr. Ford."

Before we try to explain what we have called the symbolical importance of the word used by Senator Couzens, and which apparently so startled the headline writer that he was compelled to put the word itself in quotation marks, it may be well to glance at a few other items appearing in the papers of late, and concerned with the labor situation. We find a very strong attack being made by an authority well qualified to speak, Dr. Royal Meeker, who was Commissioner of Labor Statistics from 1913 to 1920, upon the reliability of the unemployment figures issued from Washington as based upon the last census. Without going into the technical aspects of statistical science which are relied upon by Dr. Meeker, the main fact is that he considers the estimate of 2,508,151 persons reported out of work by the census office as being far too low a figure. Others make the same statement.

Exactly how many people are now out of work perhaps nobody accurately knows, but that unemployment is more severe than ever before, except in the midst of a nation-wide panic, seems to be true. That a very slight change for the better took place in the employment situation during August was the opinion expressed by Mr. William Green, president of the American Federation of Labor. Mr. Green, however, considers the situation as being even more serious than it was last winter because of the large percentage of union members who have been out of work throughout the summer, while the high winter level of unemployment of last year lasted for only one month. Lieutenant Governor Lehman of New York, in an address before the New York State Federation of Labor Convention, said that he had been "greatly disturbed to hear rumors and reports of actual or threatened wage cuts in some of the industries of our country." In common with many others who are striving to deal with the present situation, including President Hoover, Mr. Lehman strongly opposes the tendency of cutting wages "or a lessening in our labor standards. Any such course will be a short-sighted and disastrous one for the country to pursue. It would react no less unfavorably on the interests of the manufacturers and merchants than on the workers themselves." Similar sentiments have been fervently uttered by many great newspapers, although the force of such utterances is slightly impaired by the fact that these journals have cut their working staffs drastically.

Since Pope Leo XIII, looking out upon the society of his time, declared that "by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless to the hard-heartedness of employers and the greed of unchecked competition," few except convinced social revolutionaries would deny that labor legislation has done much to promote and safeguard justice for the workers. That a very great deal remains to be done, however, particularly just now, when millions of men and women (the larger number of whom are outside the ranks of the organized minority of workers) are without employment, is equally obvious. But that effective measures will be taken, however, to remedy their lot, until what happened to Mr. Couzens has also happened to other industrial leaders, is hardly to be expected. In other words, they too must be converted. They must be converted to ordinary humanity. They must—as Pascal said—recognize the reasons of the heart, as well as those of the head, or of the purse. They must see the working classes not as great masses of statistics: as a "percentage of employed," or a "percentage of unemployed," or as "the working classes," organized or unorganized: they must see them as men and women, unjustly suffering hardships when left without work to do when they are willing and able to work. And, as Mr. Couzens says, unless, having thus been converted, our industrial leaders add good works to faith, and do something practical to stabilize the workingman's income, the government will be forced to do so. Leo XIII laid it down authoritatively that "wage earners, who are undoubtedly among the weak and necessitous should be especially cared for and protected by the government. The public administration must duly and solicitously provide for the welfare and comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due."

England has been forced to the highly dubious expedient of the dole, because her industrialists and labor interests so far have failed otherwise to solve the problem of employment, or of adequate provision for the worker in time of unemployment. Unless American industrialists and labor leaders solve the American problem, here too the government may be obliged to step in. Labor leaders, however, will also have to be converted to a wider vision, one broad enough to see and to sympathize with the workers not included in the unions. It is to be hoped that neither the industrialists nor the labor leaders will put off the day of conversion until the idle workers milling at the gates are sprayed with water-hoses or machine-guns.

WEEK BY WEEK

POLITICS, it has been observed, should not be classed with such dependable matters as government bonds and ivory soap. In Texas, for example, the Fergusons had such a lead on the rest of the entries in the first primary that not a few shrewd newspaper men were looking forward to continued prosperity for "Pa" and "Ma." But the citizenry changed its mind and Ross Sterling was voted into the governor's office as neatly as you please. This despite the said Mr. Sterling's inability to make juries cry or restrain his desire for several million dollars' worth of roads. Such a change is certainly one of the best compliments Texas could pay to itself, and

The Public Reflects

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the force with which it was enunciated is gratifying. Meanwhile one of the most interesting battles now in progress—the debate between Mrs. McCormick and Mr. Lewis in Illinois—is significant in another way. When the daughter of Mark Hanna got the nomination as Republican candidate for the Senate, she was almost as dry as recent weather around Effingham. At present she is fortified against any possible change in the barometer by a triple referendum according to the outcome of which, it is hoped and declared, the Republican standard-bearer may regulate her future conduct. Shall it be of Volsteadism? Or modification? Or drought? To date, Mr. Lewis and his fellow Democrats have the advantage of consistency—and canniness. They declare for repeal and a law permitting the manufacture of "lawful light wines and beers." That is in keeping with an Illinois referendum already on record. The finals will be interesting.

In the Holy Land

WE HAVE not read the full text of the report on conditions in Palestine issued by the League of Nations Mandates Commission, but it seems fairly certain that this presents no essentially new information. It is true that the British are criticized for various failures — inadequate military strength, an inefficient intelligence service, procrastination in settling the status of the Wailing Wall and other religious shrines. True enough, the charges are well founded even if based entirely upon the fact that the Arabs rather suddenly took to knives and guns. But the Commission itself was not sufficiently realistic to foresee this fact, holding as it did until the summer of 1929 that Palestine was the best of all possible worlds. Nor does it seem at present very strongly disposed to confront the major problem, which is the presence in the Holy Land of three incompatible powers with aims totally at variance with one another. Zionism wants a home for Jews—not really a nucleus of its best energies but a kind of sanatorium and model farm. The Arabs adhere to the principle of self-determination and to a keen desire for such plums as the climate affords. Meanwhile the British, assigned the job of reconciling these two antagonistic worlds, are really interested in something else entirely. A perfectly altruistic government might conceivably succeed in Palestine. But who still believes the British have ever felt the urge to be abnormally altruistic?

All Eyes on Moscow

SUCH matters as whether or not the United States should accord the advantages of recognition to Soviet Russia are seldom handled in a manner commensurate with their importance. What decides is not a calm scrutiny of the evidence but the pressure of propaganda, one way or another. Today the case for the Soviets is being pushed surprisingly hard. A typical sample of current spokesmanship for Russia may be examined by turning to the leading article in Current History for September. The information here dispensed would not merely have passed the Bolshevik censors but would actually have been approved by them with several huzzahs. Then we come to the argument: "Where our interests are at stake, we may find it our moral duty to overlook the collective heresy of the Soviets and to tolerate their naive desire to convert us from the error of our capitalistic ways." This is not merely a curious interpretation of the word "moral" but also a complete begging of the question. The point at issue is surely the effect of credit advances to Russia both in so far as the American investor is concerned and in so far as the social stability of Europe is involved. But what appeals to us particularly about the article is Current History's statement that it "departs from its rule of refusing to print any anonymous articles" because the "identity of the writer must remain confidential." We sense the necessity for thinking hard about Russia in this fact especially that pressure is coming from groups which refrain from stepping into the open.

Education in Belgium

THOUGH Belgium, during this centennial year, has played host to many a convention and gathering, yet possibly none of these was as interesting or significant as the Fourth International Congress of Education. The work of preparation for this was shouldered by M. Paul de Vuyst, a Belgian who has long since been active as director of a league which fosters home training. It is reported that delegates from more than forty nations attended the Congress, which met at Liége, and that the addresses were designed to provoke fruitful if sometimes sharp discussion. Most of the stress was laid upon the importance of the home as an educative background and influence, but the delegates also gave close attention to résumés of recent scientific findings bearing on the mental life of children. We should like to add incidentally that M. de Vuyst's league has initiated a movement to establish an Institute of Family Pedagogy in Brussels. This would serve as a centre for efforts to awaken international concern with "the methods of home education, which have been so sadly neglected." It seems an excellent idea, but the founders of the Institute need financial assistance in order to do the work effectively.

Mr. Gerard Opines

WHILE we have never attached much importance to any of the sayings of former ambassador James W. Gerard, the spectacle of his now famous list is engrossing. Designed to reveal the beneficent effects of the protective system, it enumerates sixty-four citizens who are believed to "control" the country. Here are fourteen bankers, thirty-six business executives and manufacturers, eight newspaper and motion-picture men, two labor leaders. If the relationship between all these and either the protective tariff or the government is not clear, the individual

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prominence of all is apparent. Probably they were all simply born with ability which they could put to good use in a country where large-scale manufacturing and merchandising operations were waiting for someone to start them and carry them through. If this supposition is correct, the sixty-four might be set down to the credit of the human race rather than of the tariff. Yet it is only when one considers Mr. Gerard's omissions that the full significance of his idea is manifest. Why not sixty-four great men who will demonstrate the beneficence of the American school system? Or another list to show why every other nation ought to eat corn flakes? Eventually, one might even scrape together a sufficient number to prove that an essential part of any patriotic program is an abundant supply of raw materials and industrial opportunities. And that would mean something.

Tending the Chickens

IF THE economists assembled recently at Cornell University to discuss the present agricultural depression accomplished nothing else, they at least proved that they did not agree. That is a genuinely hopeful sign. During the early stages of attention given any problem, the outlines look simple and people are always ready to hazard a more or less shrewd guess by way of diagnosis. Then details appear, facts pile up, and men settle down to a scrutiny of cells and organic activities. At Cornell the classical economists, many of them British, contended that the ultimate cause of the trouble was monetary stringency attributable chiefly to a shortage of gold. This is a plausible and useful theory, one thinks, and the increasing attention now paid it sufficiently demonstrates its importance. Dr. E. G. Nourse, of Brookings Institute, refused on the other hand to attribute great importance to the monetary argument. He attempted to show that the law of supply and demand affects agriculture in a manner which does not parallel fluctuations in the gold supply. The prevalence of low prices is, he held, traceable to economic and social changes which render quick improvement out of the question. So much is to be said for this point of view that the tendency among American economists is, apparently, to accept it. Doubtless the blight which has settled upon rural areas throughout the world will some day be analyzed. Then society can proceed with satisfactory remedial actions.

Harvesting Leaders

RECREATIONAL direction is an acute modern requirement, but it is often very hard to get owing to the lack of properly trained volunteer leaders. The parish and the community have material in the rough, but it needs formation and instruction. As a rule the courses in boy or girl guidance offered by educational institutions are of little value here because they aim to train professional workers. These last in turn can hardly be expected to recruit a volunteer staff. The point of view of the teacher differs too noticeably from that of the student to permit of the necessary sympathy and coöperation. It is believed that a way out is offered by properly arranged lecture and reading courses, accompanied by a certain amount of field work. The Boys' Brigade Institute, 316 West 85th Street, New York, is now offering such courses and hopes that attendance will prove sufficient to warrant their continuance. Well qualified lecturers are now teaching classes in nature lore, play leadership, health and hygiene, vocational guidance and similar practical subjects. Students who do the work assigned regularly and faithfully are rewarded with diplomas. Everyone familiar with the excellent achievement of the Boys' Brigade and its director general, the Reverend Kilian Hennrich, will realize the significance of this opportunity. Parish work among boys is now more than ever needed; one of the best ways to get it done is to develop volunteer leadership.

"The Genus Sophisticate"

IN A recent magazine article, that able writer, Maristan Chapman, grows pretty vigorous about what she calls the New York sophisticate's patronage of the hick. The origin of this idea that our self-confessed intellectuals look down upon outlanders with special scorn and pity, is a mystery. The only thing that can positively be said about it is that it is not true. In the first place, most of our intellectuals *are* outlanders, hailing from rural centres to which Council Bluffs or Tallahassee are metropolises. It is true that the note of derision is fairly constant in their social allusions, but it is a universal derision. To miss this fact is to miss the whole character of the sophisticate. He may scorn Middletown or Gopher Prairie, when he remembers them at all, but he does not contemn them any more earnestly than he does Brooklyn or Washington Heights. He may spare a fastidious shudder, on the printed page, for the emptiness and fatuity of social life in the corn belt, but that is as nothing to his picture of the monotony of West Side night clubs and Village speakeasies. Finally, and most importantly, our sophisticate at his worst is a hospitable soul. Even though he has tried hard to forget his native hickdom (the noun is Mrs. Chapman's) he is always ready to initiate oncoming hicks, and to view them with unjealous eyes as possible timber for the ultimate in sophistication.

The Pope in Mulberry Street

THE patrons of the Italian puppet show in Mulberry Street are accustomed to getting their money's worth, and a bit over, from that colorfully staged and intensely individual entertainment. But even those who habitually testify to their enthusiasm by traveling to Mulberry Street night after night from Brooklyn, the Bronx and Jersey, must have been agreeably surprised at the surplusage of drama at one of last week's performances. The current offer-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing is Orlando Furioso, which is being enacted at the rate of an episode a night. When the puppets began to depict the scene in which the haughty Ramon shakes his fist in the face of the Pope, a stir went through that very large part of the audience born to Ariosto's immortal tongue. As the scene progressed, this restlessness became more pronounced and defined itself as unmistakable displeasure. Finally that spontaneous corporate action of which we read so much in Latin political history took the field. A dark native of Mulberry Street arose and aimed a ripe melon at the sacrilegious paladin with such accuracy and brio that he lost both his hauteur and his moorings and fell prone upon the boards; while the audience lustily supported this demonstration with the rising chant: "Viva Papa re! Viva Papa re!" The manager finally came out and made his peace by assuring them that Ariosto had written the scene that way, but the victory was undoubtedly not with the forces of Cavour.

FLYING HIGH

GOVERNMENT support has been given so generously to aviation that if the public fails to respond and become "air-minded" the fault can only be the public's. Glorious aviators have been welcomed effusively. Newspapers have devoted columns of space to recording impressive flights, and private generosity has been lavish. If in spite of everything John Henry still continues to prefer the homely earth, his lack of enthusiasm is really quite astonishing. He will get himself killed in motor crashes with great alacrity, and it is rumored that he has grown fonder than ever of skis and speedboats. But the air? It is true enough that virtually everyone covets, nowadays, the thrill of hopping off with a sky pilot. When the city goes to the country or the country to the fair, there is a rushing business in short hauls. But to all intents and purposes, the conservative citizen still goes about his business on the train—and not solely for reasons of economy either.

The report on aeronautics submitted to President Hoover by Major Clarence M. Young, whose business it is to keep track of what is occurring overhead, seems a very interesting document. Facts are stated with something like homely relish, and the dash of generous optimism added whets the appetite. One hundred thousand miles of scheduled service are being flown in the United States every twenty-four hours of the year, says the report. But the total number of passengers who availed themselves of these routes—which stretch from New York to San Francisco, New York to Los Angeles, New York to San Diego—was only 150,000 during 1929. That means just one passenger for every 244 miles flown—or, approximately, three-fourths of a passenger every time the pilot travels from New York to Boston. If the Major's predictions are verified, that three-fourths will become one during 1930.

We think the volume of air transportation will grow. Much has been done to make the craft more dependable and the driving better. The government, it is reported, has spent $8,500,000 on airway construction throughout the country during the past year, which sum does not include the annual expenditure of $5,000,000 for up-keep. "When completed," says Major Young, "the system will contemplate 25,000 miles of lighted airways. This federal assistance can be likened to the aids to shipping which the government, through the Department of Commerce, has fostered for more than one hundred years." The sums involved are not excessive and the lighted airways system is of advantage from the point of view of national defense also. Quite as important has been the development of ways and means to disseminate meteorological information—radio broadcasting stations and automatic telegraph typewriting circuits. In short, the achievement of the government is impressive and yet it may fairly claim to have operated economically.

Meanwhile industry has not abandoned hope in the future of aviation. It is true that there has been a well-nigh calamitous slump, possibly a little more marked than the depression which has stalked after other industries. First of all, there is the plane output. "Last year," the report declares, "approximately 6,000 planes were produced, of which about 650 were military, while reports for the first six months of 1930 show that 1,325 aircraft were manufactured for civil use and 359 for military purposes." In all probability the comparative balance for the year as a whole will be even worse. But the present capacity of the manufacturing plants is about 7,000 planes a year, and the number of available skilled workmen is sufficient. One does not believe that the future of air transportation will see any extraordinary expansion of aircraft manufacture. Here is not a vehicle which the average citizen can drive with much safety or pleasure. And if the commercial airways took on several thousand new planes a year, progress would be quite normal.

Failure of the nation to utilize this convenient and rapid method of travel would, in the long run, prove anomalous. Ours is a rapid transit civilization; and it will doubtless become apparent that the automobile, incomparable for short hauls, is a waste of time and an economic burden when used to travel long distances under steadily more complicated traffic conditions. And if the business of aeronautics does develop, it should prove able to furnish employment to many. Nevertheless this business confronts one major difficulty. None of our other transportation systems could survive on the basis of passenger revenues alone unless they were strictly municipal and served crowds. It may be that ultimate progress depends upon whether or not the plane can be used to transport light freight. But that, like so many other things, hinges upon the nature of the public response to an enterprise whose novelty and daring have been applauded but whose practical significance has not yet been realized.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE LAST OF THE GAELS

IF THERE be left on earth a corner where the poet grows as naturally as the weather changes or the wild flowers bloom, it is the coast of western Ireland where those who are virtually the last inheritors of the Gaelic tradition wrestle with the stones for the most meager of livelihoods. Round about them the old customs and the speech which had once quivered with the ecstasy of harpers and bards have largely been abandoned. Even what remains of the Gaeltacht, or the Gaelic-speaking district—the coast line and the islands from Kerry northward—is gradually being invaded by the modern spirit. Statistics published by a commission appointed by the Free State government show, first of all, that the total population of the district has decreased 13 percent in fourteen years (or almost 1 percent a year), in spite of a high birth rate. Meanwhile the number of residents who speak Gaelic has decreased to a far more alarming extent. There are slightly more than two-thirds as many as there were in 1911.

When these figures are analyzed, social facts of the greatest interest emerge. The district has been divided into three parts, according as the proportion of those who speak Gaelic is near the total, or near one-half, or less than a fourth. In the first part, the number of Gaels remains fairly stable while the number of English-speaking residents has diminished. The next part, the census-takers report, has lost 30 percent of its Gaels in ten years, despite the fact that the population as a whole is now less numerous. Finally, in the third part there are now 80,000 fewer Gaels than there were, and the number of people who speak English is increasing slightly. All of which means: the Gael is disappearing rapidly in regions where nature affords more than a meager livelihood and is adopting English where advancement is possible. It might be added that the latest census was taken under the auspices of a government favorable to the development of Gaelic, whereas the earlier count of Gaelic-speaking residents has been made by the British authorities.

What reasons underlie the change, apart from the natural circumstance that a nation subject to another conceded, little by little, that the tongue of the ruling caste was a matter of great practical importance? The limits to which this concession went during the nineteenth century are indicated by such facts as that even O'Connell, born in the heart of Kerry and reared by a Gaelic nurse, attached no significance to the old speech and addressed all his audiences in perfect, polished English. And when the public schools impressed the diction of the king upon hordes of little ones, only the sturdy archbishop of Tuam, MacHale, offered them any determined opposition. Today the state of affairs obtaining is outlined clearly in the Commission's report, as follows:

"There is not a district into which English has not penetrated and gradually tended to acquire supremacy. Many people who know Gaelic do not speak it as a rule, and many children counted as Gaelic-speaking in the statistics have learned it in schools rather than at home. The prestige of the national tongue in the Gaeltacht is inferior. The influence of a hostile government has prevailed against it. Formerly it was supplanted as a medium of instruction, and ignored or suppressed by the administration. In general the representatives of public opinion—men of affairs, ecclesiastical authorities—do not speak it. The educated classes do not know it and defend their ignorance by displaying a contempt which is either affected or, often enough, sincere. Those who retain the tradition of speaking it see opening before them or their children a perspective in which there is no hope of success. And so it is now customary to believe that the language is destined to die out."

Such is the subject, poignant in some respects and hard to realize in others, which Roger Chauviré discusses in a paper recently contributed to the French review, Le Correspondant. M. Chauviré is a novelist one of whose books has been published in America, and a man who knows Ireland and its history very well. After having described the situation with color and thoroughgoing attentiveness to facts, he concludes that it is difficult to find any effective remedy for what is happening. The actual Gaeltacht cannot support its numerous population, and migration to other parts of Ireland is hampered by several practical circumstances. In the end he resigns himself to writing a threnody, the moods of which most of us will share: "Who knows but what this constant retreat before the English advance, particulary as it has been in progress during the past century, is not an inevitable phenomenon—the outcome of a struggle between essentially unequal forces? Can the crude, diffuse, powerful tide of industrial well-being be pushed back by dreams and memories? Is it not true that an admirably artistic people of prehistoric times slowly disappeared on the approach of a race without genius, but endowed with practical shrewdness and greater brute force? And perhaps, on our poor earth, beauty is able to survive only by a lucky chance, or as an omen of death.

"The last Celts are going, the last inheritors of those obscure throngs who piously erected dolmens and menhirs on the farthest coasts of the western sea, nearest to the setting sun and to the realm of souls. These are the last-born of ancestors whose battle-cry once filled the Europe of antiquity and their voices grow weaker and more scattered day by day; and when they shall have gone no one will whisper the secrets preserved in their immemorial tradition alone. Sacrificed as so many another people has been to the idol of our times —the modern state, blind Moloch devouring its victims without even observing their presence—they disappear, victims more kingly than their devourer. And when the last Gaelic murmur shall have grown silent, and the last dreaming Gael have closed his eyes, a light which shone tenderly during ages in the world's darkness, will go out forever."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MR. HOOVER AND NATIONAL WELFARE

By JOHN A. RYAN.

Last week Father Ryan discussed the manner in which the President has sought to deal with problems arising out of the business depression. The present paper is devoted to a consideration of what has been done with certain important national issues, notably farm relief, prohibition and law enforcement. "Neither a great engineer nor a great administrator, nor one who possesses the qualities of both, will necessarily make a great President," is the conclusion. As was indicated previously, The Commonweal hopes to publish a paper discussing the work of Mr. Hoover from a different point of view.—The Editors.

THE plan of farm relief enacted at the behest of the President bears striking testimony to his limitations as an economist. That part of the Federal Farm Act which seeks to promote coöperative marketing is altogether excellent in purpose; that part which aims at stabilization of prices rests upon a palpable economic fallacy. The stabilization provided for in the law might, indeed, take care of seasonal crop surpluses, but it is utterly incapable of dealing with surpluses which recur year after year. Let us assume that $1.25 per bushel is a profitable price for wheat and that the supply is small enough to command this price throughout the year provided that it is brought into the market at a fairly uniform rate. We will assume, however, that the quantity marketed during September and October is so great as to bring the price down to one dollar. A few months later the very small amount offered for sale may send the price up to $1.50 per bushel.

Such price variations as these can be prevented through stabilization. The Federal Farm Board, or any other agency with the requisite amount of money, could take sufficient wheat off the market in September and October to maintain the price at $1.25, and then it could sell its holdings without loss the following spring. Thus it would have stabilized the price at about $1.25 for the entire year. The same thing is possible when the surplus arises from an exceptionally good yield which is followed the next year by an exceptionally poor year.

Suppose, however, that the surplus is not seasonal nor confined to a single year. Suppose that year after year the supply is so great as to keep the average price down to one dollar. A stabilization agency might purchase sufficient wheat in the fall or any other time of the year to force the price up to $1.25 per bushel for the time being, but it would be compelled eventually to sell its purchases at a loss, owing to the excessive continuous supply. Exactly this has been the experience of the Federal Farm Board. Last year it bought 70,000,000 bushels of wheat at a figure considerably above the market price. A few weeks ago it sold one-seventh of its holdings at a loss of more than thirty cents per bushel. Its loss on the remaining 60,000,000 bushels will probably be at least as great. Hence it has wisely refused to go further along this way of disaster, rejecting the purely political suggestion of Senator Capper that it add 100,000,000 bushels to its present unprofitable store. Indeed, the chairman of the Board, Mr. Legge, declares that "stabilization cannot be made to work for continuous, cumulative and permanent surpluses." It is too bad that Mr. Legge did not see this great light a year ago; too bad that his vision had to be sharpened through the expensive method of experience. Happily for Mr. Legge, the huge cost of his enlightenment will be borne by the Treasury of the United States.

The McNary-Haugen bill proposed to meet the situation in a different way. Like the Farm Board Act, it authorized purchasing the surplus at a profitable price to the farmers. Unlike the Hoover law, it did not fatuously assume that the purchased surplus could be thrown upon the domestic market later without depressing the price and causing a grave loss to the United States Treasury. The McNary-Haugen bill would have taken the surplus off the market permanently, selling it abroad at whatever price it would fetch, and recouping the loss through the equalization fee collected from the farmers themselves. While this plan probably would have broken down within two or three years, it had at least the merit of dealing with the problem squarely, honestly and realistically. The Farm Board Act either misconceived the problem or made it the subject of futile and costly experimentation. Its ill-considered scheme of stabilization is now denounced by both friend and foe as a complete failure.

Was not Mr. Hoover aware that the surpluses in several of our agricultural staples are continuous? If he was, he should have seen that the failure of this stabilization scheme was as certain as an axiom in geometry. In that case he must have adopted it as a temporary expedient, in the hope that somehow something would turn up to prevent the exposure of its insufficiency. On the other hand, if he thought that the surplus was temporary he lacked elementary knowledge of a practical economic situation.

As a final example of his economic limitations I would cite his statement when he signed the Smoot-Hawley tariff bill. More than one thousand economists in our leading colleges and universities had condemned the bill as the worst measure of its kind ever framed in the United States. That they were right in this judgment is not seriously doubted by any intelligent person who is at once adequately acquainted with the bill and mindful of the welfare of the American people. President Hoover not only gave it his official approval but apologized for it in a statement that abounded in half-truths and misleading statistics.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

So much for the assumption that he is a great economist. Of his lack of courageous and effective leadership many illustrations might be given. I shall mention only two. There is no doubt that he was dissatisfied with the kind of tariff measure that he knew was taking shape long before it was finally adopted by Congress. Had he desired to exemplify the qualities of courageous and effective leadership, he would have exposed and denounced the bill months before it was passed, thereby arousing public opinion against it and rendering impossible the inclusion of some of its worst provisions. A Roosevelt or a Wilson would not have hesitated to speak out. Mr. Hoover remained silent.

The other example is provided by his attitude toward the veterans' pension bills. One of these he vetoed, the other he signed. Yet the latter will prove the less defensible of the two in the long run, for it is susceptible of much wider extension. The bill which the President signed makes a smaller raid on the treasury for the present, but it renders more easy a larger levy in the future. In these circumstances the great courage attributed by partisan journals to Mr. Hoover's veto of the first bill seems to be somewhat doubtful.

President Hoover has not shown himself to be a master of fundamental principles. Some of the principles that underlie right political action are intuitive, as that all men are endowed with natural rights. Others are inductive, are generalizations from experience, as that governments cannot wisely undertake to provide for all human wants. The statesman should have a clear grasp of the former kind of principles and a considerable facility in deriving the latter from experience. In neither of these fields has Mr. Hoover exhibited a high degree of insight or skill.

Who's Hoover, the campaign biography written by William Hard, includes these sentences: "His mind turns every theoretical principle into an instant application. The principle becomes overlaid at once with practice. It becomes a silent assumption" (p. 240). Now, the great defect in Mr. Hoover's method seems to be that his application of principles is too "instant," too hasty; that in his hands the principle becomes not only "overlaid" but obscured and forgotten. He attempts to fit a principle to practical issues before he has taken the trouble to understand the principle. As a consequence his practical decisions are not infrequently erroneous and socially injurious.

Illustrations of this defective method are seen in his treatment of unemployment, farm relief and the tariff. Other and perhaps more conspicuous illustrations emerge from some of his remarks on prohibition in his inaugural address, from his opposition to government operation of industry, and from his nomination of Justice Parker to a seat on the Supreme Bench. Let us consider briefly these three instances.

In his inaugural address the President laid upon "honest men and women" the "duty" of discouraging violations of the prohibition laws. Since neither the Eighteenth Amendment nor the Volstead Act enjoins any such obligation upon the citizen, Mr. Hoover could not have been thinking of *legal* duty. He must have meant *moral* duty. Now, the business of interpreting the moral law for the benefit of the people is not mentioned among the functions or prerogatives of the President described in the constitution. The solemn pronouncement cited above exemplifies usurpation, sheer abuse of power and position. It represents a disregard of fundamental principles.

Moreover, it was inexact and incorrect. What the Schoolmen called "legal justice" does, indeed, bind the citizen not only to obey the civil law himself but to promote, so far as he can without undue inconvenience, its observance by his fellow-citizens. But this obligation refers to civil law in general, not to every statute that proceeds from every legislature. The obligation does not extend to laws that are unjust, ineffective or unreasonably burdensome. Now, millions of Americans put the prohibition laws in one or more of these categories. Mr. Hoover seems to have assumed that they are morally binding simply because they are legislative enactments. He committed himself to the false and tyrannical principle that the state can do no wrong.

In this same address the President showed his misconception of an important empirical principle. He asserted that the surest way to get a bad law repealed was through rigorous enforcement. This is an assertion of fact, a supposed induction from political experience. Its correctness cannot be assumed merely because it has become a familiar slogan. In all probability it is false. Very few obnoxious laws have been repealed as the direct and immediate result of strict enforcement, or even of ensuing popular resentment. Even in those cases where enforcement had been consistently carried on for a long time the laws were generally repealed only after a subsequent period of lax enforcement and general violation. It seems probable that this will be the fate of the prohibition legislation. Moreover, a large proportion of unpopular laws have neither been consistently enforced nor formally repealed. They have "fallen into desuetude," become inoperative through universal dislike and disobedience. Examples: the blue laws of our older commonwealths.

Apart from the question of fact underlying Mr. Hoover's belief in repeal through rigid enforcement, there is the question of the justice of this procedure. Continued effort to enforce a law which imposes upon the people unreasonable burdens is a species of tyranny.

Apparently Mr. Hoover thinks that he is enunciating a demonstrated political principle when he declares that the government should enter business only "as the by-product to some great major purpose, such as improvement in navigation, flood control, irrigation, scientific research and national defense." Hence he opposes government operation of the power plant at Muscle Shoals and of barges on our navigable rivers. Of course, there is no such principle. The true principle is that government should not undertake any economic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

activity unless by so doing it can serve the public better than private enterprise. Whether the government could fulfil this condition in the generation of electric power or in the operation of boats on our rivers, or in any other field, is a question of fact and experience. Mr. Hoover has never provided a respectable amount of factual support for his a priori generalization.

His nomination of Justice Parker shows that he either did not know or deliberately ignored a fundamental principle in the realm of judicial law-making. Even if he had previously been unaware of the issue, he should have learned all about it when he encountered senatorial opposition to the nomination of Charles Evans Hughes. For upwards of fifteen years a majority of the Supreme Court has consistently upheld property rights at the expense of human rights. It has done so for the most part in its construction of the Fourteenth and Fifteenth Amendments to the constitution. It has thereby increased considerably the power of the economically strong to oppress the economically weak. As conspicuous examples, I would cite the decisions in the Coppage case, the Hitchman case and the District of Columbia minimum-wage case.

Fearing that Mr. Hughes would align himself with the conservative majority in the interpretation of the "due process" clauses in the Fifth and Fourteenth Amendments, his opponents in the Senate made the issue and the situation abundantly clear. No intelligent man who followed the discussions could doubt the enormous power possessed by the Court to promote or to hinder economic justice. Now, the decisions rendered by the court in the application of the "due process" causes to economic conditions are determined mainly by the social, economic and ethical views of the individual justices. Therefore an intelligent lover of justice who is charged with the tremendous responsibility of nominating members of the Court should welcome the opportunity of selecting jurists who place reasonable opportunity for the masses above excessive solicitude for the interests of property. Nevertheless, Mr. Hoover sent to the Senate the name of Justice Parker, whose decision in the Red Jacket case manifested complete agreement with those members of the Supreme Court who have produced the unjust decisions in the Coppage and Hitchman cases. The President was either unable to grasp or was indifferent to a great principle of human rights.

Mr. Hoover's deficiencies and decline have caused little surprise to discriminating Americans. Neither a great engineer nor a great administrator, nor one who possesses the qualities of both, will necessarily make a great President. The technical equipment of the engineer is at best irrelevant, while administrative competency has value for only one part of the presidential office. More important than his administrative or executive tasks is the President's function of conceiving, recommending, fighting for and approving great legislative policies—policies that profoundly affect public welfare or the welfare of important classes. Such are the policies involved in legislation to meet the problems of unemployment, the agricultural depression and tariff revision. In this great province Mr. Hoover had no previous experience, and his campaign speeches showed that he had given this class of subjects no deep study.

GERARD MANLEY HOPKINS

By MOLLY M. BURKE

THE growing interest in Gerard Hopkins's poetry demands a more intimate and accurate knowledge of his career and personality than is afforded by Mr. Bridges's Memoir. Numerous sources of more substantial information exist, but since they are scattered and somewhat difficult of access, it may not be inappropriate to construct from them a short paper on the poet.

The eldest son of Mr. Manley Hopkins—a high churchman of the moderate school, and sometime Hawaiian consul—Gerard Hopkins was born at Stratford in Essex, on July 28, 1844. He was sent to Cholmondely Grammar School, Highgate, where one of his masters, Richard Watson Dixon, remembers him to have been "a pale young boy, very light and active, with a very meditative and intellectual face." The variety of his talents and a capacity for steady work won for him the approbation of his masters, and under their tuition he learned to value the classics, became deeply interested in music, literature and architecture and revealed a talent for drawing. At sixteen he wrote a prize poem, entitled The Escorial, and two years later produced A Vision of Mermaids, wherein he betrays his keen, exuberant sensitiveness to the impressions of the external world. While the lyric cadence of the meter recalls the haunting melodies of Tennyson, the prodigality of colorful beauty in the lines sets them beside the early work of Keats.

In 1863 Hopkins won an exhibition and passed from Highgate to Balliol College, Oxford. A keen and scholarly intellect, combined with a personal charm and winning sense of humor, attracted men of his own caliber and he quickly became one of a select company of young scholars. William Addis writes:

> Hopkins and I were almost of an age, though he was my junior in university standing. We walked together almost daily, and when he left college lived in the same lodgings.

In August, 1886, Hopkins and Bridges stayed for some weeks at Rochdale, where they studied Herodotus together. Mr. Bridges declares:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> He was so punctilious about the text, and so enjoyed loitering over the difficulties, that I foresaw we should never get through, and broke off from him to go my own way. He had not read more than half of the nine books when he went in for "Greats"; this did not, however, prevent his success, and my tutor, Mr. Wilson, who was one of the examiners, told me that "for form," he was by far the best man in the first class.

A final quotation must suffice to indicate that Hopkins was a noteworthy figure, even among illustrious contemporaries. In an interesting paper, entitled Oxford 1863-67 (the period, let us note of Creighton, E. S. Talbot, Barratt of Balliol, John Wordsworth, afterward Bishop of Salisbury, and Kitson of Queens') the Reverend L. W. Lechmere writes:

> One evening I went to the Clarendon Hotel to hear a lecture on the Reformation by a kind of Anglican monk. I was very Protestant in those days, and thought to pose him. The occasion indeed is not worth mentioning but that Gerard Manley Hopkins was also present. It seems from what Geldart told me, he became interested in me, and wished to meet me. I am glad I excited this interest, however undeserved, for otherwise I might never have met one who, in the course of a short hour, made the impression upon me he did. At this moment, looking back over forty years, I seem to be gazing upon some great portrait of a face, rather than upon a face. What high serenity, what chastened intellectual power, what firm and resigned purpose, and withal what tranquil sadness, or perhaps seriousness, suffusing the features rather than casting a shadow upon them! . . . . Of all I came across at Oxford, there was not one whose superfineness of mind and character was more expressed in his entire bearing.

Once convinced of the validity of the claims of Rome, Hopkins sought an interview with Newman, to whom, in a letter dated August 28, 1866, he writes:

> I do not want to be helped to any conclusions of belief, for I am thankful to say my mind is made up, . . . I have long foreseen where the only consistent position would lie.

Two months later, undeterred by the pleadings of Liddon and Pusey, he was received into the Church. Following the advice of Newman, he returned to Oxford, and the next year, took a first class in classics. He accepted a post at the Oratory, where he taught for several months, and then in 1868 entered the Society of Jesus. In 1879 he was back in Oxford, working with Father Parkinson on the Saint Aloysius Mission. It may be noted that the poetical output of this year included the beautiful sonnet, Duns Scotus's Oxford, and that strangely conversational poem, The Bugler's First Communion.

In 1882 Father Hopkins joined the professional staff at Stonyhurst where he became a universal favorite. Two years later he was appointed to a fellowship in the Royal University of Dublin. He accepted the position with reluctance, and upon arriving in Ireland wrote to Newman:

> In the events which have brought me here I recognize the hand of Providence, but nevertheless have felt and feel an unfitness which led me at first to decline the offer made me, and now does not yet allow my spirits to rise to the level of the position and its duties. But perhaps the things of most promise with God begin with weakness and fear.

Mr. Bridges has selected a grim and dramatic picture of Hopkins's residence in Ireland. "The drudgery" imposed upon him, "the political dishonesty which he was there forced to witness," and finally, "the material contagions of the city," are accounted responsible for his death in 1889. He was "a square man in a round hole," the "somehow-or-other-manned wreck of the Catholic University" was only "just afloat" and Hopkins, to quote the verdict of a contemporary, was "much too good a man for the pioneer roughness of it all." Yet he found himself in congenial surroundings; his colleagues included Thomas Arnold, Stewart, and Ornsby, all Oxonians and ardent Newmanites, and the newcomer "soon became very popular," and could "kind love both give and get." True it is that he entered upon a period of darkness and questioning discontent:

> . . . and why must
> Disappointment all I endeavor end?
> Wert thou my enemy, O thou my friend,
> How wouldst thou worse, I wonder, than thou dost
> Defeat, thwart me?

But Mr. Bridges quite overlooks the elements of courageous resistance and trusting patience in the "terrible" sonnets. Hopkins realized that the source of the trouble came from within, "the self-yeast of spirit a dull dough sours," from an imperfection that rendered him incapable of facing life with equanimity, but could never deprive him of a firm grasp of eternal things:

> Enough! The Resurrection
> A heart's clarion! Away grief's gasping joyless days, defection,
> Across my foundering deck shone
> A beacon, an eternal beam.

Lost Valley

At dawn there was no valley. River-mist
Had captured hill and meadow-land, and left
A white wall where the old fence crooked a wrist
Around night pastures. He was well bereft
Of his familiar landmarks: barn and rail,
Pine wood and rock had vanished overnight.
For finding cattle, there was but the trail
Of far bells shaken through the solid white.

He knew his acres as he knew his kin,
And knew the acres stayed there, mist or not.
Ghostly and wan, he brought ghost cattle in
Out of a silver-shrouded pasture-lot.
But closing the bars, he caught his breath to see
The sun like a great gold eye, and one black tree.

FRANCES M. FROST.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Places and Persons

SEVILLE'S EXHIBITION

By ROBERT SENCOURT

IF THERE is one city in Europe which settles the question of the new world, that city is Seville. It more than any other was the port from the Mediterranean into the Atlantic, for for centuries Spain gave it the monopoly of her trade with the Indies. From it Columbus sailed, not on a mere voyage of exploration or adventure, still less for trade, but in the words of Queen Isabella the Catholic, to give the good news of Christianity to "our friends the Indians." Counseled by the bishop of Granada, whose portrait is in the Seville Museum, the great navigator set out on a voyage which gave Indians and Europeans alike a dower of novelties.

It was but a few years since the Christians had conquered Granada. The savor of the East which perfumes all the Mediterranean was strong over Andalusia. In the Alcazar of Seville, with its glitter of scarlet and gold, the Moors had left the most brilliant of their monuments. The narrow streets, paved with cobblestones, the flat-roofed houses, the palms and the exotic vegetation of the gardens, the fountains trickling gently in the courts, have that air of strangeness and charm which, from Egypt to India and China, gives the Westerner the feeling that the East holds the key to a life of mystery.

In the new world, America's United States shows an ideal of the other extreme. The religion which dominates these States is so much opposed to asceticism that in the East it could not be recognized as religion at all. It is an ideal of general good nature and of certain kinds of well-being, especially for the body. Change replaces the Oriental's still absorption in timeless being. Life itself seems almost secondary to the appurtenances of life. The American has founded great institutions of social service, and if he does not bother whether the poor have the Gospel preached to them, it is because he is determined that there shall be no poor. Yet in the very completeness of the well-being which satisfies him, he is pitied by the Oriental for his poverty in the things of the spirit, and his vagueness about mystic traditions of a more ancient wisdom.

It is as a centre of exchange between the East and the West, between these two sorts of wealth—and these two sorts of destitution—that Seville has become both a metropolis and a shrine.

In the beautiful park of Maria Luisa, on the banks of the Guadalquivir, trees, shrubs and water had already made an Eden of greenness and murmuring sound, of shade and sun, before the buildings of the exhibition spread through it collections of priceless treasure. Every state of Spanish America raised a palace to exhibit its genius, its beauty and its opportunities. The vicunas and alpacas of Peru, the tobacco of San Domingo, the emeralds of Colombia, the sombreros and the embroideries of Mexico, the nitrates of Chile, the wools, the fruits, the industries, the arts and crafts of eighteen nations, making up 100,000,000 people, spread over an area three times that of the United States, were housed in twenty palaces, each designed with dignity, with individuality, with charm. It was a delightful and inspiring picture of the nature of the new world, and the minds it had inspired. What opportunity had done opportunity still can do over vast, rich, unreclaimed tracts, made genial by Spanish traditions and linked in language, in manners, in traditions with the soul of Spain.

In return Spain opened her own treasures with a generous hand. In the Mudejar palace, the works of her ancient art burst upon the visitor with the dazzle and glitter of a fire of jewels. Almost all came from Seville or from Andalusia; almost all came in the centuries which immediately followed on the expedition of Columbus; almost all bore witness to the spiritual exultation with which Spain dedicated her wealth and her opportunities to the glory of the Church.

For the great years of Seville are those of the sixteenth and seventeenth centuries. Its history goes back at least to Roman times, but its importance is that when Isabella reconquered it from the Moors, it was the port of the Indies. For two centuries wealth poured into Spain through the vessels of the navigators. It enriched great families, and was used to glorify the Church. Seville is therefore, after Rome, the most splendid monument of the Counter-Reformation.

Christianity has seen two great renaissances of secular inspiration. In the thirteenth century, the adaptation of Aristotle's philosophy to the revelations of Christian light vindicated the reality of the outward world as a valid expression of the informing reality within; while at the same time, under the influence from Assisi, holiness found a new enlargement in accepting nature with an impulse of pure, spontaneous love. This crowned the earlier period of the middle-ages. Then from the thirteenth century to the sixteenth a new and splendid activity dominated at first one part of Christendom, then another, in a tumultuous growth which prepared for the new renaissance when Christianity coped with the bare element of humanism, not in philosophy but in sculpture, in architecture and in literature. Its dawn coincided with the epoch-making voyages of Columbus and Vasco da Gama. In the north this led to a further break with the oriental traditions of Christianity, a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

break which we see completed in the dominant civilization of North America. In the south it led to the triumphs of the Counter-Reformation. The dominion and power of Catholic Christianity stamp baroque Rome. In Venice, the truths of faith are now associated with an obvious worldly gorgeousness.

In Seville, which has its great day a little later than Venice, the taste for magnificence has altered. The natural life is stated with consummate skill by Velasquez as a satisfying fact, or else, as in the case of Murillo, the life of earth is accepted with a touching literalness to be subdued to the glory of the saints which gives the world a dower of lights and fires. Valdes-Leal pictures the saints in ecstasy while the sculptor Montanes robes them in colored vividness which makes them both immediate and splendid. The Redeemer, now carrying His cross, now reigning from the tree, is set before us again and again, sublime and terrible, the "Jesus of great power," with such literal vividness that the senses are persuaded almost that He is beside them in the flesh.

While Seville thus in its straight dealings with fact gave a new immediacy to painting and a new vividness to sculpture, a number of noble buildings showed that the classic acceptance of law, as expressed in arch and pediment, could be combined with eager fantasy into a mellower fullness of life, or even into wild exuberance. In Seville's great cathedral, the most spacious of all Gothic buildings, there is a sense not of northern wildness but of classic grandeur. To this an ornate choir and a fine collection of paintings and sculptures were added in the seventeenth century. At the same time baroque architecture enriched the buildings of Seville. It became complete in its noble monuments of civic life joined to church history. It had dedicated the wealth of the new world, which it knew as the Indies, to a bequest of beauty for ages to come in which the spirit of the past should glorify the life of men of today. Yet it kept through all the strong savors of the East, and the sense of magic and repose.

It was not unnatural that the British empire's exhibition at Wembley should have suggested to Spaniards an exhibition for the Spanish-speaking world. They learned from Wembley's errors: they did not attempt to stack together cans of pressed beef, or to fill large spaces with complicated masses of machinery. In truth, they had an easier task. Wembley, which represented an empire of 400,000,000 colored people and of 60,000,000 whites, was an assessment of production: it was further an invitation to unemployed to leave their country. For England was in difficulties, and the exhibition was jingoism's tomb. But Seville had no direct commercial aim. It was a call to the soul of a people. The British empire had been disintegrating into a series of republics: the Spanish-speaking world had long recognized separate independencies and looked back with enthusiasm on the surviving fact of its unity. The mother did not begrudge her children their splendid independent homes. In hers they would be welcome, and enjoy the treasures of the same spirit as had made themselves.

Each province of Spain sent its characteristic expression, and after a mile or two of walk through the premises of the modern world, these treasures of the old would blaze upon one in a new collection. Not only the work of old masters, not only the velvet, the brocades, the embroidered satin of the priest's vestments and the altar, not only the colored statue, or the chased silver of the monstrance, not only the glittering porcelain, and the splendid furniture of the great house, or the armory of days when the trappings of war were picturesque, but the arts and crafts of the modern mind were heaped together. Spain is not only a country of the past. A new spirit marches along her ancient ways: she is the new joy of the tourist, attracted both by her wild nature and rich monuments.

While one of her great palaces was in the Moorish or Mudejar style, another was a new expression of the style of the renaissance. But the most imposing building was a triumph of the world of today. Built by the Sevillan architect, Anibal Gonzales, it is without doubt the most successful and the most imposing edifice created by any architect in Europe in recent years. And it concentrates in itself the pregnant significance of Seville. Though built in the style of Spanish baroque, and so continuing the majestic traditions of the renaissance and the Counter-Reformation, it yet manages to convey in its central patio the charm of the Moorish palaces, as in its great towers, it subtly echoes the Giralda. It weds, as no building yet has done, the East with the West in one unified and surprising mass. Here baroque has ceased to be commanding: it has subjected majesty to surprise, with that mysterious grace which marks the Mogul masterpieces of India, especially the Moti Masjid at Agra, and the Taj Mahal. As one wanders round it, one is delighted in turn with the reflection of a tower in the water, the outline of a tower seen through an archway, the sheen of tiles on a stairway, the story of Seville, or the colonization of Spanish America, or by the sense of space and color through the courts and arches, now marble, now in colored tiles, which are the triumph of its central space.

Such then is the new wonder which has opened upon the world in Seville. Leaving to Barcelona the treasures of the north provinces of the country, and the display of international industrialism (that too was made in excellent taste) Seville was the monument of the Spanish-speaking world. Each of the exhibitions was superbly designed, in happy collaboration with nature under mild southern skies. But it is Seville's which looks farthest into the future. It gives the promise of yet another renaissance, where nature is made yet more fully the ally and servant of man, and where man's joy in earth is dedicated to the expression of true religion and to the service of beauty and delight, where the picture of new worlds to conquer is balanced by the counsels and examples of the saints.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLICS AT OXFORD

By J. ELLIOT ROSS

THE ideal of the Church is to educate her children in her own schools and universities. But sometimes, in some places, this ideal is impossible of fulfilment, and she must be content temporarily with half a loaf. Under the penal laws of England, Catholics were not allowed to attend the English universities, or to have universities of their own. And when, after living for generations under these conditions, such disabilities were removed, Catholics were in no position to establish a separate university. Some families continued to send their sons to continental universities, but it was only natural that others should take advantage of their new opportunities and avail themselves of university training at Oxford and Cambridge.

With his deep trust in men and his confidence that Catholicism could hold its own in the modern world, Cardinal Wiseman at first rather welcomed this move. He was too much in touch with the laity not to feel the deepest sympathy with their desire to enjoy the same intellectual advantages possessed by their fellow-countrymen. That Catholics should once more be trained in the universities raised by their forefathers, in that day when so many of the noblest sons of Oxford were returning to the Church, seemed to Cardinal Wiseman like the fulfilment of one of the dearest dreams of his heart. In his life of Manning (II, 288) Purcell says:

> No one knew better than he did, how grievous was the loss suffered by English Catholics from the want of a university education. They were everywhere placed at a disadvantage in the race of life. Their intellectual inferiority as a necessary result of the lack of higher training was a reproach to the Church. It was more and worse: it was a danger to faith; for in the higher walks of literature, in philosophy, in science, Catholics occupied a lower intellectual ground. In argument with adversaries of the Faith possessed of the advantages of a university education they were often worsted. In their controversial writings against unbelief or agnosticism Catholics were apt to fall into blunders, which exposed not only themselves but their faith to ridicule. The result was that for the most part they held their peace; and for want of university training let the argument against Christianity go by default.

When one remembers Challoner and Milner and Wiseman—adversaries worthy of any Oxford man—and the fact that many Catholics had during this period been educated on the continent, one may be tempted to look upon this description by Purcell as somewhat overdrawn. But Wilfred Ward, a far more reliable witness, is even more specific in his condemnation of the intellectual training given at that time in English Catholic schools. He writes:

> Philosophical and theological tenets and arguments were imposed by professors as though they were certain, with insufficient recognition of facts that did not square with them. Moreover, in philosophy itself, what was theologically orthodox was in some quarters insisted on as therefore necessarily intellectually convincing. On the evils consequent on this habit in the ecclesiastical seminaries W. G. Ward often spoke with characteristic vehemence from his personal experience at St. Edmund's. "The whole philosophical fabric which occupies our colleges," he wrote to Newman in 1860, "is rotten from the floor to the roof. Nay, no one who has not been mixed up practically in a seminary would imagine to how great an extent it *intellectually debauches the students'* minds."

William George Ward was an ultramontane, and no one would accuse him of the least disloyalty. And while we may think his criticism somewhat harsh, as not allowing sufficiently for the handicaps, financial and otherwise, under which the Catholics of that day were laboring, he was probably fairly accurate in his statement.

It was not surprising, therefore, that under such circumstances Newman's thoughts should turn to some plan whereby the Catholic youth, without extreme danger to their faith, could enjoy the training under which he had so marvelously developed. To found a Catholic house at Oxford where his voice might again be heard and his influence felt in university circles, not only in training Catholic undergraduates, but in explaining the Catholic faith to Anglicans and others, or in defending before the graduates of the university the first principles of revealed religion, seemed to Newman to be the greatest service he could render to the Church.

There were those, however, who opposed this policy, and chief among them was another Oxford convert, Manning, who was to be Cardinal Wiseman's successor as archbishop of Westminster. He brought arguments to bear on the aged Cardinal which eventually induced him to forego his hopes of a Catholic house at Oxford. Dr. Manning declared his belief that instead of un-Protestantizing the university, the university would de-Catholicize the Catholic hall. And he urged further that the only effective way of preserving the Faith was to prohibit parents from sending their children to Oxford or Cambridge.

The plan suggested by Manning was that the question of Catholics going to the universities should be brought before the next meeting of the bishops in Low Week, 1864, and that if any difference of opinion should arise the matter should be referred to the Holy See for decision. Up to this time there had been no authoritative prohibition against Catholics going to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Oxford, there was no public discouragement even. But now the bishops decided that there should be such a prohibition, and Newman's plans were thus definitely quashed. In his Life of Newman (II, 186) Wilfrid Ward says:

> The final relinquishment of the Oxford scheme left the extreme party triumphant; but it left the practical problem of the higher education of English Catholics unsolved. . . . Catholics were now authoritatively warned against going to Oxford or Cambridge; but where else were they to go for university training? It was part of what Newman afterwards called the policy of "nihilism" pursued by the authorities. Actual difficulties were not faced; practicable remedies were not found.

"They forbid," said Newman, "but they do not direct or create" (Id., 486). For Manning's attempt to found a Catholic college was not practicable, as was shown by the event. The history of its failure can be read in Purcell's life of the great Cardinal. Wilfrid Ward was sent by his father to this college. When he was in this country a dozen years ago, he told me that attendance at this college had been one of the regrets of his life. He was thoroughly convinced of the advantages of Oxford, its training, its culture, its opportunities for meeting the future rulers of England, the prestige attaching to its degrees.

While Manning was trying his ill-starred experiment of founding a Catholic college, his great contemporary, who did an equally important work for the Church in England, and upon whose life was set the seal of Rome's approval in the cardinalatial dignity, was consistently opposed to this collegiate separation. He had tried earnestly to build up a great Catholic university in the centre of Irish Catholicism, and had failed because of the insuperable divisions among Catholics themselves. Well did he realize that what was not possible in Ireland was less possible in England. In his diary for February 24-27, 1854, Newman wrote (Ward's Newman, I, 335):

> For years under Dr. Doyle mixed schools, that is, equal rights in education was the cry. A bishop said the other day: "Where is the line of demarcation to be drawn? How can separate education be carried on completely? When people are mixed, and society is mixed, education must be mixed." These feelings I found to be in full possession of educated minds in 1854.

Ten years later, in reference to Catholics going to Oxford, Newman developed this idea somewhat. He wrote (Ward, II, 70):

> How are you to prepare young Catholics for taking part in life, for filling stations in a Protestant country as England, without going to the English universities? Impossible. Either then refuse to let Catholics avail themselves of these privileges, of going into Parliament, of taking their seat in the House of Lords, of becoming lawyers, commissioners, etc., etc., *or* let them go *there, where alone* they will be able to put themselves on a par with Protestants. Argument first.
>
> 2. They will get more harm in London life than at Oxford or Cambridge. A boy of nineteen goes to some London office, with no restraint—he goes at that age to Oxford or Cambridge, and is at least under *some* restraint.
>
> 3. Why are you not consistent, and forbid him to go into the army? Why don't you forbid him to go to such an "academy" at Woolwich? He may get at Woolwich as much harm in his faith and morals as at the universities.

These ideas, however, were not to triumph until the great leader's death. During the fifteen years that were left of Manning's life, intermittent attempts were made to reopen the question of Catholic attendance at the English universities, but they came to naught in the face of the resolute opposition of the Archbishop. And it was a bitter disappointment to the old man, when, for good reasons alleged, individual bishops and sometimes even the Pope himself, granted special permission to this or that youth to go to the universities. The attitude of the Catholic body during the last half dozen years of Manning's life may be described as one of somber acquiescence.

And so when Herbert Vaughan came to Westminster one of the first problems he had to face was this question of university education. In his life of Cardinal Vaughan (II, 80, 82-83) Snead-Cox writes:

> When a little later he had to consider a numerously and influentially signed petition on behalf of the laity urging that Catholics should be allowed to attend the universities, . . . what did touch him was the testimony of the Jesuits at Oxford, and of Monsignor Scott, of Baron Anatole von Hügel at Cambridge, who, knowing the universities well, and having special opportunities of judging the conduct of Catholic undergraduates, reported most favorably from the point of view of both faith and morals. Cardinal Vaughan had to face this situation: in spite of every official discouragement the number of Catholics at the universities had increased, and was likely to go on increasing. Was it better to continue a prohibition which had largely failed to secure its object, or to remove the ban and at the same time to secure for Catholics attending the universities whatever safeguards for their faith were possible? Given the situation, the decision could hardly be doubtful. . . .
>
> Cardinal Vaughan knew that a negative policy was impossible, and he regarded a continuance of that state of things then existing as impossible. He wrote: "The present position of English Catholics at Oxford and Cambridge is intolerable. There are about fifty Catholic undergraduates at the two universities. The number is steadily on the increase." Then, pointing out that neither the Irish nor the Scotch bishops had taken any action in regard to Oxford or Cambridge, he continued: "Upon the Catholic youth of England alone there rests, if not a formal precept actually forbidding them to frequent the universities, at least a strong disapproval, amounting almost to a prohibition, on the part of the Holy See and the English bishops. In a few cases Catholic students frequenting these universities obtain a permission, by way of exception, from their bishops, but in general no such permission is sought. The consequences are: (1) That

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

injury is inflicted on the loyalty to the Church of these Catholics who are led to frequent the universities, in spite of the warnings and dissuasions of the Holy See. (2) That the Catholic undergraduates are left without those safeguards and Catholic educational advantages which might be provided were the position of Catholics at the universities frankly recognized by the Church. (3) That while the number of Catholics at the universities continues to increase the present evils will become permanent, instead of being temporary and transient, unless their position be duly recognized and regulated on Catholic principles."

Accordingly at the meeting of the bishops on January 4, 1895, Cardinal Vaughan urged that the Holy See should be petitioned to withdraw, on certain conditions, the admonition against the attendance of Catholics at the universities. The chief of these conditions was that provision should be made for a resident chaplain, and for courses of lectures on Catholic philosophy and church history. In September of the following year a joint letter from the bishops was addressed to Catholic parents announcing the appointments of chaplains and the formation of a universities board. Snead-Cox says (Id., II, 85):

> It only remains to add that the experiment seems to have been completely successful from every point of view, and that Cardinal Vaughan lived long enough to be able to acknowledge that the fears of those who had resisted the change had so far been happily disappointed. In a memorandum for Propaganda, written some five months before his death, after alluding to the leave given to Catholic laymen and then to ecclesiastics to go to the universities, he said: "I must report most favorably of the effect of these two permissions. Catholics have done themselves credit in both universities."

Purcell wrote in his life of Cardinal Manning (II, 290):

> What Dr. Manning did not anticipate but experience has shown, the frequentation of the universities by Catholics well trained in their own secondary schools has not turned to their detriment, morally or spiritually, or lessened their fidelity to the Church; but, on the contrary, has to no small extent quickened their zeal in defense of religion, whilst the advantages of university training have placed them on an intellectual level with their non-Catholic countrymen.

Today, after a much longer experience, the whole Catholic body, from Cardinal Bourne down, seems to concur in this judgment.

The work which Newman conceived at that time for Catholics at Oxford has gone on increasing and developing, and has spread to other universities. Today there are some three hundred Catholics attending Oxford, and these embrace men and women, priests and sisters. There is a residence for women conducted by the Sisters of the Holy Child, and the Benedictines, Jesuits, Franciscans, Dominicans and the archdiocese of Birmingham all have houses at Oxford for their clerical students.

At Cambridge a somewhat similar situation exists. There is a residence for secular clergy, and the Benedictines have a house. A full-time chaplain looks after the religious interests of the Catholic students. He has a residence, chapel and library. Plans are being pushed to secure more adequate quarters in the near future.

Concurrently with the growth of Catholic attendance at Oxford and Cambridge, there has been a steady increase in the Catholic students at the newer English universities, such as Liverpool, Manchester, London. In the aggregate, Catholics at these other universities far outnumber those at Oxford and Cambridge, and in some ways they are more active and better organized. The number of Catholic students at Liverpool, Manchester, Birmingham, London, Sheffield, Leeds, Edinburgh and Glasgow, is sufficiently large, and the work for them well enough organized, to make advisable the Federation of Catholic Societies in the Universities. Father C. C. Martindale, S.J., is general chaplain to the Federation. In a paper read at the National Catholic Congress in Birmingham in 1923, he stated that "at a minimum—probably far below the truth—we have 1,600 Catholic young men and women studying in the universities." This Federation publishes the Inter-University Magazine (cf. the Tablet, August 11, 1923).

Most of those who are in any way connected with this movement in England are enthusiastic over the actual good accomplished and the still greater possibilities. The year before the war, when I was in Oxford, Father Pope, S.J., told me that the Catholic students were in no especial danger to their faith from the courses at the university. Father Martindale, S.J., said in the address from which I have already quoted: "We should look to the universities, therefore, with the most ardent hope."

In the issue of January 10, 1914, the Tablet reprinted at episcopal request an article by Miss Mary Segar, member of the tutorial staff of the Association for the Education of Women in Oxford. In that article Miss Segar says very frankly that one of the great gains for Catholic women attending the university will be a breaking down of that separateness under which they formerly existed. She exclaims:

> We Catholics have lived with ourselves too long. We have to some extent lost our sense of proportion. We admire ourselves too much, and we bestow lavish praise on very mediocre performance. Until we can come out of our charmed circle, and measure our intellectual and moral worth, not by the circle's standard, but by the world's, we shall never improve.

On November 24, 1923, the Tablet had a four-and-a-half column account of the meeting of the Cambridge University Catholic Association. By a somewhat strange coincidence the meeting took place on the anniversary of Elizabeth's accession to the throne. Cardinal Bourne said that:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> He was glad for many reasons to find that he had been able to accept their hospitality that evening, and primarily because it was an opportunity—which he valued—of testifying by his presence to the extreme importance of the work to those who as Catholics were members of that university, and to add by any means in his power—on that occasion by his presence and his words—to the work of those who were trying to build up Catholic influence in that place. . . . They admitted, and admitted most gratefully with all their hearts, that those Catholics who had come up, those who were there, those who would come up after those who were there, had received, were receiving, and would receive inestimable advantages from all the university could give them.

Several years ago I was in correspondence with the heads of the Catholic houses for clerics at Oxford. All of them were enthusiastic over the results. One wrote:

> It has made *men* of everyone who has come to Oxford. There has been, on the other hand, no loss, little or great.

Father O'Dowd, of St. Charles House, the residence for clerics from the Birmingham diocese, replied to my enquiries:

> It is obvious that to get in touch with the educated people of a country it is necessary to be educated according to their fashion and standing. That is why both at Oxford and Cambridge the bishops have established houses in connection with the universities. . . . I think I could say without exaggeration that the men who have been through the university training are not only more efficient but more safe than the others as a class. . . . It is hoped that they will begin to lift up the education of future priests from the very beginning. It is really the only way of breaking through the narrow ring in which the system is that A educates B, and B educates C without reference to any of the educational currents flowing through the country at large. . . . The dangers of fresh air seem to me smaller, taking them in the main, than those of a stuffy and hothouse training.

Father Charles Plater, the famous Jesuit, wrote in the same strain, using the very same figure of speech. He says:

> Personally I think that the opening up of Oxford to Catholic priests and clerics has been one of the greatest blessings the Catholic body has received since the Reformation. It has enabled us to get into touch with the thought of the day and to influence it. It has brought us out into the open. . . . I think the hothouse policy a bad one. We cannot hope to shield our young men from the microbes of infidelity and immorality, which exist outside universities as well as within them. What we have to do is to develop healthy Catholic constitutions that will resist their attacks.

But one other fact remains to be mentioned in this connection. Cardinal Bourne, in his presidential address at the National Catholic Congress held in Birmingham in 1923, recognized frankly that it was hopeless to expect an English Catholic university within any short time. As a sort of substitute, he advocated a theological faculty "at the very side of, in close contact with," one or other or both of the great national universities. That theological faculty has now become a fact in Oxford. For several years the Dominicans have had a complete theological course in their Oxford house, and the time will probably come when they will be able to accommodate others besides their own members. Then we shall see Americans going to this Oxford divinity school as now they go to Rome, or Innsbruck, or Louvain.

I should prefer to leave the question here. But lest someone should attribute to me the conclusion that, because the English hierarchy finds attendance of Catholics at the English universities satisfactory and recognizes the inadvisability of attempting a separate Catholic university, we in this country should follow their example, it may be better to point out that no such conclusion legitimately follows. Whatever 2,000,000 English Catholics faced with Oxford and Cambridge are compelled to forego in the way of separate Catholic universities, certainly 20,000,000 Catholics in the United States are numerous enough and wealthy enough to have universities of their own. The only question for us is how far we can supply the whole need of Catholics in the field of higher education, and what can and should be done for those Catholics who have legitimate reasons for going to non-Catholic universities. For this problem the English experience offers encouragement to hope that we can be equally successful in looking after the faith of such Catholics.

Seashore

The sun rides on the water like a ship
Masted with flame. Far out two sea-gulls dip

And meet again white breast to swerving breast,
And rise, and soon are lost upon a quest.

The sea is but a stretch of silence now—
Blue silence. Soon a sailing boat's swift prow

Will carve a foam-white pathway and be gone,
A shining memory to linger on.

I watch the clouds. Slowly they drift away,
As white as any prayer a nun could pray.

I trace my name into the brightening beach
And laugh, for soon the fingering tide will reach

Inward and bear it outward to be tossed
Like topaz dust that glitters and is lost.

I try to sleep. My ears are each a shell
That holds the sea's slow music, swell on swell.

This is a day without an end. I know
No hour that I may rise and turn and go

Leaving the waves that leap, and hand in hand,
Run silver marathons along the sand.

DANIEL WHITEHEAD HICKY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE ROMAN GHETTO

By ORESTE PARISOTTI

THE ghetto where the Roman Jews had their synagogue and their schools was located in the vicinity of the ancient palace that had once belonged to the family of Beatrice Cenci, to your left as you go down the Via Arenula toward the Garibaldi bridge. At the time of which I am writing, the gates no longer existed. They used to be closed at a certain hour in the evening when all the Jews dwelling in the ghetto were obliged to return to their homes. Pius IX had had them torn down, and not a few of the ignorant element in the Jewish quarter had saluted and acclaimed him as the Messiah.

Crossing the old ghetto one felt both compassion and disgust. The houses were not beautiful: a series of hovels built on the bare ground, wherein could be seen piles of rags, old junk, worn-out shoes and remnants of furniture. In these huts there were creatures—usually women—who passed their time sorting out this rubbish or ripping apart dirty bits of clothes. Others were intent on separating the various pieces of old shoes or trying to piece together the fragments of dilapidated furniture. The trade in discarded and second-hand goods was the great industry of the population of the lower ghetto. The rich and cultured element had abandoned the filthy quarter as soon as permission to do so had been granted by the same beneficent Pius IX.

Those poor and miserable people were really pitiful to behold. All that piled-up debris was the product of the labor, usually nocturnal, of rag-pickers and junkmen. The former made their rounds nightly, a lantern in the left hand and a spade in the right. There did not yet exist in Rome an organized garbage service; there were merely numerous repositories for refuse indicated by large letters on the walls of the avenues. These were located in different parts of the city, some even on the best streets. There the citizens would go in the evening to leave odds and ends of material: broken crockery, discarded goods, the refuse of the kitchen and the sweepings of the rooms. The rag-pickers, all Jews, would visit these filthy heaps, digging and scraping with their spades in their search for old shoes, rags and the like, which they would place in the sack they always carried with them. By daylight some of them (always the same ones since each rag-picker had his own particular clientele) would go about the city attracting attention from the houses by crying at the top of their lungs: "Old rags!" The stuff gathered in this way passed to the hovels which we have observed in the ghetto and was there overhauled by the women.

Nor could this have offended the cultured class of Hebrews in Rome at that time. It should be noted to the honor of this unfortunate generation that their modification and civilization on emerging from the ghetto had made them feel that they and their kind were after all human beings like anyone else. What were these poor people to do if they could not find work among their coreligionists when it would have been difficult, if not impossible, to locate them elsewhere? Certainly it was not easy even for them who, although poor, had been borne on by their just pride to assume a precarious but tenaciously guarded independence.

Admirable indeed was their patience, for ridicule and worse was their frequent portion at the hands of young boys of the masses, accustomed to hear Jews spoken of with scorn. There were, too, traditions and legends contributing to the contempt for that unfortunate race which, rather than beg, chose to labor in the mean employments of rag-picker and junk dealer. Certainly their psychology could be only that of those compelled to live in vile surroundings, without light or air, and in promiscuous congestion for lack of space.

There were not lacking evil practices among the more educated classes which incited boys and youths to harsh treatment and unjust persecution of these people. There is, for example, the old and still repeated legend of the Marchese del Grillo who, whenever a junk dealer passed along beside his palace, was accustomed to throw green pine cones at his head. This deplorable habit of making that unhappy race the object of low practical jokes and even physical violence was exercised usually upon the junk dealers who went through the streets trying to earn their living by calling out to the houses "Robivecchi!"—the word in their vernacular for the Italian "Roba vecchia"—in order that all who had old junk to sell might summon them.

As they had their temple and their schools, so too did the Israelites have their cemetery in Rome; for while Rome was a papal state non-Catholics could not be buried in the Catholic cemetery at Verano. The Hebrews themselves did not want to be buried where there were Christian emblems; the cross was for them an especial mark of infamy, and for that reason their tombs were not found even in the Protestant cemetery under the pyramid of Caius Cestius. Some years after 1870 their cemetery was established in the district of Verano at the boundary of the Catholic one before its enlargement with the building of the entrance on Via Tiburtina. It is still separated from the principal part of the great cemetery by high walls. The old cemetery, now abandoned, is located on the Aventine to your left as you come up the Via dei Cerchi and a few steps from the beginning of the ascent.

Of the unfortunate sentiment toward the Israelites and of the unworthy, even inhuman treatment accorded them, jealousy and envy are recognizably the prime causes. I am a Roman and I know that an earnest will to work has never distinguished our proletariat, always conscious of the history and tradition of the imperial vulgus. The Israelite surpasses the low-class Roman in activity and industry; hence the latter's malicious behavior. It is furthermore to be recognized to the credit of the Jews that they never rebelled, and always remained calm and indifferent to everything not immediately pertaining to their occupation or their cult. The unjust treatment of the Jews remained, in Rome, a characteristic of the lower class. People of culture did not disdain commercial or business relations with them. Many wealthy Israelites, on the other hand, took Christians into their service, being ever zealous for their faith and requiring of them strict observance of their religious practices.

The regard and respect which the cultured class had for the Jews, while in part merely the just due of law-abiding citizens, is traceable also to some extent to the benevolent attitude which the Roman Pontiffs always assumed toward them. In the course of centuries much was done by the Popes for a race which was under continual persecution in Europe and even in the cities of Italy. This debt indeed was gratefully recognized by the Semitic Synod held in Paris, 1807, and is attested by the church of Saint Gregory where even now, an imperishable testimonial, there can be seen the little box where Hebrews were asked to place their complaints every month to be judged and given attention by the Pope.

The Pontiffs never did violence to the consciences of non-Catholics in Rome. If the Jews there were relegated to one part of the city, this was a necessary measure and one indeed in their own interest. The animosity of the masses in Rome was too great and their culture too low to make it possible to avert deplorable episodes, and these were always detrimental to the Israelites, who were blamed for everything that might con-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tribute to the woes of the people. The need of isolation was felt, too, in the middle-ages when the Hebrews, not yet arrived at that point of culture which they later acquired, nourished an implacable hatred for Christians, followers of the Christ crucified by their ancestors and, according to them, justly.

Legends existed, too, which excited the ignorant Catholics against them. It was said that every year the Jews immolated a youth, preferably a Christian. There was also the conviction that a Hebrew doctor, called to assist a Christian, turned the latter from his religious duties. This lent color to the tale current among the people of Rome that one such doctor had bled to death three Christian children in order to cure Pope Innocent VIII with their blood. It cannot be doubted that among the Jewish doctors were some of the most distinguished physicians that the Popes ever employed. Angelo Manuele, a Roman from the Trastevere, was the first papal doctor for Boniface IX in 1392. Papal bulls eulogized him and granted numerous exemptions and privileges to his coreligionists. The doctor of Martin V was likewise a Jew and this Pope did much for the dwellers in the ghetto. The Spanish rabbi Samuel Sarfadi, who was also a doctor, was attached as personal physician to Pope Julius II. Leo X, Clement VII and Paul III also had Hebrew doctors. Julius II himself called Teodoro de' Sacerdoti from outside the country to be chief doctor in his medical staff. There was indeed a reaction under Paul IV and Pius V, principally owing to the instigation of the medical college which had become jealous of the ability and prestige of the Hebrew doctors. But it came too late. The reputation which the Jewish physicians had won for themselves among the Roman population and throughout the Papal States was too great and widespread. The keen intelligence of Sixtus V was aware of this, and he saw, too, how the prestige of papal authority was concerned in this matter; he removed every obstacle and gave to Catholics free permission to be treated by Hebrew doctors.

In spite of this, there were attempts to return "ad pristinum" in the seventeenth century. The Protomedico continued as late as 1674 to issue prohibitive edicts by the power which it was recognized to possess. It was the 21 Messidor, at the time of the first Roman republic, that the general commanding the French troops in Roman territory gave orders that all Hebrews who had the prerequisites for Roman citizenship should have the full right to such under the Roman republic. An attempt at reaction took place in 1808 with a bulletin of the Protomedico Brucioletti intended to revive the prohibitive laws long since fallen into complete disuse. This bulletin however was never put into effect.

Just as soon as popular education had reached a certain stage, the segregation of the Jewish population in the ghetto was abandoned by order of the great Pontiff Pius IX. It was at this time that the gates of the ghetto were destroyed. This was only the last step in an evolution which had been going on for some time. Long before this many wealthy Israelites had owned stores and habitations in the city; some had owned estates and palaces.

In addition to the sentiment of Christian charity which commands us to love our neighbors as ourselves, and certainly makes no exception for the Jews, the consideration and benevolence of the Pontiffs for this race were due to the fact that from the Hebrews had come to our first brothers the inspiration to construct the catacombs where they could practise their religion and bury their martyrs. The Jewish catacombs were excavated to resist the Roman law which threatened at one time to impose cremation. Some of them still exist near the Basilica of St. Paul and in other quarters.

COMMUNICATIONS

WORD SHADOWS OF THE GREAT

New York, N. Y.

TO the Editor:—The review of Thomas F. Madigan's Word Shadows of the Great: The Lure of Autograph Collecting, which I contributed to the issue of The Commonweal for August 6, attracted the special attention of Mr. William L. Reenan of Cincinnati who is preparing a memoir of Hawthorne. He was interested in what was said of John Louis O'Sullivan because he had for some time had considerable trouble in gathering information about this friend of the Hawthorne family. In a very entertaining letter Mr. Reenan thus gives what he discovered about O'Sullivan and asks for further details:

> Born 1813, died 1895. Born on a British man-of-war in the Bay of Gibraltar. His father was at that time United States consul to the Barbary States. This father was, I believe but am not certain, at one time an officer in the British army. There also seems to be a story that he trounced Paul Jones once upon a time. Some insult to a lady, or something of that sort.
>
> O'Sullivan was educated in France, England and America. A. B., Columbia University in 1831, and A. M., same place in 1834. Was for a time editor of the Democratic Review, in which a number of Hawthorne's early writings appeared. Became a very close friend of the Hawthornes, and was Una Hawthorne's god-father. In one of her unpublished journals Mrs. Hawthorne notes that O'Sullivan gave Una, on her first birthday, a silver cup shaped like a lily, and a Newfoundland dog. The dog, of course, was immediately christened "Leo." In 1858 Hawthorne lost some ten thousand dollars invested in copper mines (in Spain, I believe) on the advice of O'Sullivan. (The loss seems to have made no difference in the friendship.)
>
> O'Sullivan was appointed Chargé d'Affaires to Portugal in 1854. In the summer of this same year he was appointed Minister to Portugal, and served in that capacity until the summer of 1858. Mrs. Hawthorne and her daughters spent some months with the O'Sullivans in or about 1858. He was called "Uncle John" and the "Count" by the Hawthornes. I believe that his mother was known to them as "Madame."
>
> Can you give me any other details about him? What was the maiden name of the woman he married? Was there anything interesting connected with her? Or the mother? There is a story that O'Sullivan made an address of some sort in French to the visitors from France at the time of the unveiling of the Statue of Liberty. If he did, it is not mentioned in any of the newspaper accounts of the affair. I will appreciate very much anything you can add to what I have gathered about him. I wish to give a biographical sketch of him in a little Hawthorne item I expect to publish.
>
> In a recent letter from Julian Hawthorne he speaks very kindly of O'Sullivan, and refers to how much his father thought of him. But he can give me very little biographical details.

I have sent Mr. Reenan such details of the O'Sullivan family's local history as are available. Their connection with the Hawthornes opens a novel and most interesting chapter, the treatment of which will be awaited with pleasurable anticipation. It is a pity the query did not begin before the passing away of the lamented Mother Rose Lathrop. Doubtless she could have supplied many interesting details.

Unfortunately I do not know the maiden name of Mrs. John L. O'Sullivan. Perhaps some one of The Commonweal readers can give it. A friend who met her socially describes her as a most attractive and charming old lady, who in her girlhood had been a pupil of the old time fashionable finishing school of Madame Chegaray at Houston and Mulberry Streets. This school was moved to Madison, New Jersey, in 1838, and three years later the Houston Street building was opened as New York's first convent and school of the Sacred Heart. Then when, in 1844, this convent was moved to Astoria, Long Island,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Sisters of Mercy took the building and occupied it for many years until it was sold and turned into the plant of Puck and its kindred publications. It is another curious incident that the Chegaray building at Madison, New Jersey, in 1856, became the first Seton Hall College.

THOMAS F. MEEHAN.

THE "NEO-CATHOLIC" PARTY

Huntington, Ind.

TO the Editor:—Among your Communications in recent issues of The Commonweal I found the letters of W. A. Bixel and Denis A. McCarthy, and these, for several reasons, proved of unusual interest to me. Your readers may recall that Dr. McCarthy was aroused over my review of Asbury's Up from Methodism, although in that review I had been careful to present a faithful representation of the spirit and letter of the book and no more than this. But the Doctor chose to ignore matter and to deplore what he considered a bad spirit in the reviewer. Dr. McCarthy quite needlessly introduced a personal element when he referred to the fact that I am a "convert" in accounting for my "perversity."

If I do not misunderstand Dr. McCarthy, however, there are converts and converts. I have compared the letter written by the Doctor against my review with another letter written by him about three years later, and the distinction is well marked. From the rôle of "convert-baiting" he seems to turn to "convert-pampering" with little difficulty.

Now, in the former letter, Dr. McCarthy placed his emphasis on "manner" to the exclusion of matter (for it was never at any time a question with him as to my faithful representation of the Asbury book). Just how one is going to separate the two, when he has before him a page of cold type, the Doctor, of course, neglected to explain. But that is by the way. Dr. McCarthy was not content with a letter or two. He bided his time. He nursed the grudge against the "convert" who had reviewed Up from Methodism. In about eighteen months there appeared another letter, in which he counseled "Catholic publicists" who do not fall down and adore when Methodism is named. All this tended to show the Doctor's purpose of carrying on a vendetta against the truth. That the Doctor can be vindictive toward those so unfortunate as to believe that the truth has right of way over the expediency of the opportunist—I think—should be patent to your readers.

More recently Dr. McCarthy became very solicitous about "converts." It appears that a certain family of converts somewhere was offended because of faults discovered in the human side of the Church. They had begun to attend the services of a Protestant denomination. The conclusion from this occurrence, that the Church ought to be made a more livable place for converts, was drawn by the Doctor; and he apparently considered that, in this case to say the least, the broken reed should not have been broken and the smoking flax should not have been quenched.

Yet, since I already knew Dr. McCarthy for a zealous advocate of the "pay-as-you-enter" church (on grounds of "expediency"), I naturally wondered. In the face of the express prohibitions of Rome and one of the Councils of Baltimore I knew that he had, in effect, said, "Let the poor, who have no dime to pay at the door, bear the shame; let them 'go it' as best they may!" Whereupon I thought it all out to the end and supposed that Dr. McCarthy intended to reserve those oceans of tenderness and sympathy for "converts" who could "afford to pay." And I thought no more of it then.

My interest in him has been revived by the letter in The Commonweal of July 16, notable because Dr. McCarthy has gone to some pains to conceal the springs of his action. For the Doctor's opinion of Mencken and the Mercury is unimportant when seen against the background of the vindictiveness he displays toward all who presume to speak and write the truth without anticipating that Methodists or others may be offended. No Catholic, as far as I know, has avouched his agreement with Mr. Mencken in toto; but I am one of the number who have frequently expressed my admiration for that quality of his writing which, as Mr. Bixel observes, makes him "different" from the "Haughwouts." The "Haughwouts," who seek to suppress writings with which they do not wholly agree (to quote Mr. Bixel) do "not suggest anything human, rather it makes one think of robots and the like." And, besides, there is Mr. Belloc to affirm (on our side) that the Catholic mind, if it can have affinities with any other type of mind, must pass by the "evangelical" mind as its utter contradiction—whereas it is possible to respect a certain type of "sceptic mind."

Mr. Bixel expressed a curiosity to know "what your esteemed contributor, Denis A. McCarthy of Boston," thought of the rôle of Haughwout in the Hayes-Moon History affair. It is the Doctor's failure to gratify this natural curiosity that is significant to me. Dr. McCarthy has treated, as best he could, almost every other point raised but this in Mr. Bixel's letter. There is not so much as a single word about the Haughwout rôle.

In my opinion the silence of Dr. McCarthy is bound to strengthen the impression that he secretly sympathizes with about every effort that is put forth by meddlers, clerical or otherwise, in this country to crucify the truth in the name of "expediency."

In fact, all propaganda in the interests of truth appears to be abhorrent to this party, the theory being that our priests have "answered objections" times without number without result and that we must now turn to "charity" for the key to the whole situation. Propaganda stirs up opposition; vide the reaction of the Protestant and Fellowship Forum to the "Catholic Hour" radio programs; they regard it as "something sinister"; Catholic lecturers are even worse, for they are in the same category as "ex-priests"; let us put into practice the golden rule, preach and write no longer, and "love" our neighbors into the Church.

It is very well known that that "other neo-Catholic maestro," Colonel Callahan, has been the prime mover, in most instances, when, in Catholic circles, a campaign to suppress the writings and utterances of Catholics who "spoke out in meeting" was on. The members of the party have pursued, with a relentless vindictiveness, those who have not fallen down to adore the "beast" of political Methodism and its prohibition "image," when these were exhibited in the temple to gaping throngs of the "dead-alive."

And, besides, the many letters of the leaders of this party, albeit they have usually been marked "Not for Publication," are with us to show that they do not hesitate to resort to threats and other forms of intimidation, even against members of the American hierarchy, to gain their objectives. As for Catholic writers, the cynical view is that they are all "bought and sold." The Catholic writer, therefore, is regarded as a fair target for the ambushes they often lay; and the "lay popes" have brought pressure through the writer's employer to "make" the poor oaf "behave himself."

ROBERT R. HULL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SAME SIZE SHOE

Portland, Ore.

TO the Editor:—Your leader of July 9 is rather provoking, to say the least. Europe is a land of barbarians who for more than four hundred years have done little or nothing except to start wars and raise hell (pardon me, I mean it in the Sherman sense). For every good European who came to this country, in that long period, not less than ten or fifteen cutthroats, outlaws and Bolsheviks accompanied him: men who often enough, in the name of God, or religion, or patriotism, or self, were ready and willing to kill everybody and everything, from a red man to a white man, if he (or she) did not think and believe and do as the barbarian wanted done.

And if you visit Europe today what have they (the barbarians) to show you and boast about but something that was done 500 or 600 or 700 years ago, or perhaps it was 1,000 or 2,000 years ago? Oh, yes, I quite forgot: they write books, and then some more books. But what kind of books? All the best of them are on the Index, whatever that means, and the rest of them, at least many of them, ought to be. The Catholic Church alone is the only institution that stood a light apart, and seemed to repel as well as to attract the barbarians. Only of late is there a sign of a return to sanity and civilization.

What of America during this same period? Well, America can show something that is different, and not worm-eaten with age. America has, for example, a form of government that no European can possibly understand, or even conceive of, so different is it from the oligarchy of caste or privilege which has been his curse and misfortune since that day that Caesar crossed the Rubicon. That a once barefooted boy from New England should have reached the heights and then passed on forever, only to be succeeded by a barefooted lad who grew up in the West, is a form of democracy that the antiquated European reads about but cannot understand; hence he thinks America must be uncivilized. The poor simp laughs when he reads of Chicago which he fondly believes his colonials are turning into a European fortress for that day when he will come again to rediscover and reclaim America. To him a pleasure car, or an airship, or a steam launch is a potential implement of war; for a state of permanent peace never crosses his bewildered brain. He never saw a modern skyscraper in his life, poor boob, and thinks the ruins of Pompeii, or the grave of a dead potentate, the most precious thing on earth, except perhaps it is the hut of some benighted cave-dweller whose toe-nails are found still clinging to the walls. When an animal is removed from his native habitat he becomes in time a well-bred domesticated creature, so a European freed from ancient fetters and unmanly traditions becomes a man again in a world of equality.

About the time the Reformation had disorganized the hegemony of Christendom and divided mankind into its warring groups, the Providence of God was opening up this new virginal land as a home for modern civilization, and here under God, in spite of bad and sinister influence at home and especially from abroad, civilization will grow and flourish, as it never flourished before, and even our political experiments, to say nothing of those of the social, spiritual and religious order, will work unto betterment so long as they remain rooted in the people.

Be of good heart then, my boy, and let The Commonweal keep pounding away until the eternal verities take deep and lasting root in the soil of this new world, and you will endure to see a type of Christian civilization develop here such as the old world was not worthy of.

WILLIAM ALLEN.

PECKSNIFF IN PORTLAND

Dorchester, Mass.

TO the Editor:—Apropos of your article in The Commonweal of August 13 regarding a zoning ordinance in Portland, Oregon, which in effect gives to neighboring owners a veto upon the building of a church or a school, the following article taken from the National Real Estate Journal of February 3, 1930, affords rather interesting reading:

"The city of Decatur, Illinois, adopted a zoning ordinance with provisions for 'A' and 'B' residence zones. Community stores are permitted in such zones with the consent of the owners of 75 percent of all the property within a radius of 300 feet. A permit being denied for the store in question, the owner appealed to the Court on the ground that the City Council had no power to subject him in the use of his property 'to the uncontrolled will of the owners of neighboring property; . . . .'

"The Supreme Court (Spies v. Board of Appeals, 337 Ill. 507, decided December 20, 1929) said:

"It cannot be contended that there is anything dangerous to public health or safety or detrimental to the public morals or the general welfare in the conduct of a community store.'

"The Court referred to a case recently decided by the Supreme Court of the United States (State of Washington v. Roberge, 73 L. ed. 39), which involved exactly the same question. The Court said in the Roberge case that the ordinance in question purported to give to the owners of less than one-half the land within 400 feet of the proposed building authority, uncontroled by any standard or rule prescribed by legislative action, to prevent the erection of such building; and that the delegation of power so attempted violates the due process clause of the Fourteenth Amendment.

"Following the rule established by the Supreme Court of the United States, the Supreme Court of Illinois held that provision in the Decatur ordinance invalid."

And so let us hope that once more the Catholics of Oregon will find that our "tradition of liberty" is kept in good working order by the highest court of the land.

CHRISTOPHER I. FITZGERALD.

THIMBLES AND THUMBS

Alexandria Bay, N. Y.

TO the Editor:—I have read with pleasure and full approval the comments upon the mayor. There is an impression, with many it is a conviction, that Catholicity and democracy are synonymous, at least in New York.

Unfortunately our priests and some of our bishops lead people to believe that we are tolerant of the many crimes and derelictions of Catholic men in the political world. Worst of all, is the practice of inviting to ecclesiastical functions and seating with dignitaries of the Church men whose defiance of morality and decency is notorious. If the King of England demands certain standards of decency in the people he receives, surely the clergy and hierarchy should refuse to sit at table or appear on public occasions with men who are nominal Catholics, but whose conduct is tainted with dishonesty, intemperance or immorality.

I am glad one Catholic paper has the courage to tell Mr. Walker what thousands of Catholics think of him.

REV. JOHN L. BELFORD.

The Commonweal requests its subscribers to communicate any changes of address two weeks in advance, to ensure the receipt of all issues.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

A Russian Woman

Twice Born in Russia, by Natalia Petrova; translated by Baroness Mary Budberg. New York: William Morrow and Company. $2.00.

IN HER introduction to the present modestly autobiographical book, Dorothy Thompson says that the author (who is veiled by a penname) "stayed in Russia, and with several opportunities to escape, for ten revolutionary years, right down to 1928." The fact is of extraordinary interest. There have been many volumes by exiles, male and female, summarizing their impressions and experiences. Now for the first time an "aristocratic" Russian woman tells what happened to her personally under governments as diverse as those of two czars, Kerensky and the Bolsheviki. As a consequence this temperate and quite unassuming writing, which never seeks to generalize individual experience and invariably remains calm, seems an addition of major importance to the literature dealing with the world's bloodiest revolution.

Natalia Petrova was born into a noble and wealthy family which, though beclouded first by dissension between the father and the mother and then by both their deaths, remained typical of upper class Russian ménages. Here Russian orthodoxy and western culture were dominant influences, surrounding the feminine members of the family with conventions which were partly shields and partly obstacles to free development. The Revolution of 1905 was hardly more than a menacing rumor to children brought up in this manner. Then marriage and removal to a country estate altered the circumstances of Natalia Petrova, enabled her to see and know the peasants (what she writes about them is, in its unassuming way, of great sociological interest) and in a measure prepared her for the catastrophe which would soon ensue.

It seems almost incredible that a woman thus reared should have proved able to meet the harrowing experiences with which the second and longer portion of her book is concerned. Fleeing from St. Petersburg to Moscow and thence to Crimea, Natalia Petrova found herself stranded with two small children in the midst of an indescribable chaos of armies, fugitives, barterers, mobs and red officials. She learned how to cook, sew, live on nothing, sleep anywhere. With remarkable diplomatic ingenuity, she managed to open and conduct a kindergarten under the aegis of the white army. But after a series of adventures which might have challenged the stoutest masculine heart, life came to mean obedience to the Tcheka: "We never knew on going to bed whether we would awaken in the morning. Arrests threatened us all at any hour and in those days an arrest was equal to death."

The story of early Bolshevik days has often been told, with particular reference to the new kind of inequality—dependent upon degrees of power and authority—which began to emerge. Natalia Petrova writes a chapter one paragraph of which seems a complete picture: "The new aristocracy grew like a mushroom on dissolution and demoralization, but its fierce growth led just as rapidly to annihilation. The unexpected rise went to their heads like wine and lured them to embezzlement; and embezzlement brought execution. Nobody remained long on top. They destroyed each other, through envy. Each man wanted to be above the other, and talking of equality dreamt only of promotion. The idealistic leaders may have reigned in Moscow. We did not see them; but the representative of Central Soviet authority, the Hungarian Bela-Khun, raged so ferociously in the Crimea that in Simferopol alone about eight thousand five hundred people were killed by the stroke of his pen. Later on we heard that his cruelty was disapproved when it became known to the rulers in the Kremlin. Lenin himself recalled him. At that time we only knew that there were such executions and the way in which they were done. The victims were first undressed, then chased in groups into a hut where they waited their turn while the first hundreds dug their own graves and were shot. The walls of the hut were covered with inscriptions of farewells to relatives. Long after, the people of the town would visit that garden of torture as one goes to a shrine."

Then famine came to the Crimea, slaying other thousands and leading to unparalleled demoralization. Relief came through the Catholic Mission headed by Father Walsh, in whose office Natalia Petrova was employed as a secretary. This work she describes succinctly, giving an illuminating impression of the intrigues which constantly surrounded it. During 1924 the agreement between Rome and Moscow came to an end, and "with three roubles in my pocket, a light suitcase and a child," Natalia Petrova left for Moscow. Eventually marriage with a foreigner altered her status and brought her liberty. Thus ends an absorbing story, the pertinence and informative value of which are as obvious as its constant charm.

GEORGE N. SHUSTER.

Impractical Liberty

The Dangers of Obedience, by Harold J. Laski. New York: Harper and Brothers. $3.00.

MR. LASKI, professor of political science at the University of London, adds his analysis in The Dangers of Obedience to that of Everett Dean Martin in Liberty. Both books are studies of the causes of worldwide invasions of personal liberty and both theses are illustrated by the loss of individuality in the United States. It is natural that European political students should also choose just that example, for America was the promised land to all who aspired to personal liberty among the disheartened masses of Europe. What has happened to us in our change of ideals is not only disappointing to us; in some respects it is disquieting to the rest of the world.

Mr. Laski and Mr. Martin agree as to the phenomenon as far as the United States are concerned but not wholly as to the causes. The director of the Peoples Institute takes American institutions as they are and as they were set up and traces their loss of vigor to the loss of individuality among Americans, to the disappearance of the rational and conscientious free man, and to our tendency to conform to the crowd, permitting any invasion of our personalities providing we retain sufficient liberty to make money.

The professor of political science attempts to show that those sacred institutions themselves are not practical. Our political system according to him encourages and develops that amorphous mass aspect against which Martin warns; checks and balances of government are so perfectly adjusted that government becomes easy to manipulate and difficult to concentrate on any consistent policy, resulting in a nullifying struggle for power between the legislative and the executive branches and the avoidance of responsibility. Education tends the same way through mass production and the discouragement of the individual. Current American conception of democracy "is a fallacy." "America," says Mr. Laski, ". . . is applying eighteenth century ideas and institutions to the problems of a twentieth century civilization. Prosperity may postpone the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gathering of the harvest; but one day assuredly, a new generation will reap its fruit." Those same eighteenth century ideas and institutions, says Mr. Martin, were the product of English Liberal thought, which was the best political thought of the eighteenth century. That they are not working in America today is due, he suggests, to the fact that so large a portion of new American citizenship is not interested in the English political thought from which American ideals were developed and that so large a proportion of the old American citizenship has rejected its early tradition in favor of forcing conformity to its own pet bigotries and shibboleths.

Mr. Laski asserts that our political system necessarily fosters that decadence. His chapters on education, recovery of citizenship, Rousseau, Machiavelli and equality are all general. Yet at times he is compelled to draw his illustrations from America.

If this America of ours is worth so much study to all the rest of the world why is it not to the plain everyday American? "Boosting" and professional optimism are very well in their way; careful thought and its expression is not "knocking." There are many things about our present-day America that require clear thought and plain speaking on the part of everyone who aspires to be an intelligent citizen. There is a difference between one who is an American and one who for convenience assumes the rights of American citizenship.

WILLIAM FRANKLIN SANDS.

The Cricket on the Styx

Ash-Wednesday: Six Poems, by T. S. Eliot. New York: The Fortune Press (limited, signed edition). $5.00.

WHEN Jean Cocteau declared his impotence to regard the world as nothing more than random bric-à-brac, and Gertrude Stein pronounced that this is a damned generation, they made statements the devastating truth of which it has taken time to demonstrate. When, some ten or twelve years ago, it still was possible excitedly to argue about these times as the machine age then about to dawn, I had the honor to be scoffed at by my friends for declaring that our civilization would result in a reawakening of the ego, and that, with this reawakening, there would occur the integration of a profound religious impulse. That impulse is at work among us, but the diversity of its manifestations, the apparent impotence of these times cohesively to resolve it into unified action is an unhappy sight. There is only the sound of a dry stirring, like that of a tree leafed with grasshoppers.

No single literary composition has so clearly shown the essential poverty (i. e., the poverty of essence) of these times as The Waste Land, first published in 1922. The world it reflects is Cocteau's world of bric-à-brac. In Eliot, the world found dissolution, and in the world, Eliot his dissembled self. Dryly, his voice intoned:

> "I can connect
> Nothing with nothing."

Cocteau's appraisal of the world and Gertrude Stein's pronouncement of damnation here find resolution. This resolution finds Mr. Eliot bleakly inhabiting an unpeopled world. Therein he inhabits the true province of poetry, and it is not surprising, therefore, that one looked to him to discover to us that province and that world, for had he not discovered with singular poignance the self alienated from the not-self, the "I" divorced from the "it"? Mr. Eliot had, it seemed, realized the *terror* of his situation as a human being, if he could not apprehend the nature of that terror.

But to what end this realization? To release, and with release, renewal, balance? Balance to race one imponderable wire over wastes, to come, at last, to some conclusion like an endless colonnade? To what end? The end one anticipated:

> ". . . In the juvescence of the year
> Came Christ the tiger"—

and Mr. Eliot's conversion to Anglo-Catholicism followed.

There was a great deal of hubbub, but Mr. Eliot paid no attention to it. One respected his silence, broken only at intervals, and then by papers on the writings of several deans. Analytical and hierarchial, they revealed only those qualities of care, honesty, circumspection, just intelligence one had grown to expect. Perhaps they made Mr. Eliot's hierarchial tendency somewhat more apparent, but that was all. Then, some two years ago, there appeared in pamphlet form, a single poem, unpublished here and difficult to come by, called Journey of the Magi. It began:

> "'A cold coming we had of it,
> Just the worst time of the year
> For a journey, and such a long journey:
> The ways deep and the weather sharp,
> The very dead of winter.'"

continuing to recount the journey, and to comment on it dubiously, querilously:

> "All this was a long time ago, I remember,
> And I would do it again, but set down
> This set down
> This: were we led all that way for
> Birth or Death?"

and ending,

> "I should be glad of another death."

Its publication made one more acutely aware of Mr. Eliot's tragic position: at war with himself, impotent to achieve a firm ground from which to make tentative advances in countries of dubious firmness, to claim them solid or eschew them as not yet firm. Nor does he seem, in the six poems of Ash-Wednesday more closely related, for the time elapsed between them and The Waste Land, to Julian of Norwich, who could say:

"After this I saw God in a Point, that is to say, in mine understanding—by which sight I saw that He is in all things. I beheld and considered, seeing and knowing in sight, and with a soft dread, and thought: What is sin?"

No. Mr. Eliot is still the cricket on the Styx. Still, in these new poems, the dominating note is the negative one of an unregenerate victim of self, possessed by a projected world, possessing none, helpless to articulate for a single moment a singleness of identity to receive a world restored:

> "Because I do not hope to turn again
> Because I do not hope
> Because I do not hope to turn
> Desiring this man's gift and that man's scope
> I no longer strive to strive towards such things
> (Why should the aged eagle stretch its wings?)"

Fragments of thought; at best, Mr. Eliot's possessions are these. To his spirit, they are like grasshoppers where leaves should be.

It would be the greatest impertinence to speak these things were their existence not seeming to induce disintegration of a fine talent, and were it not true that they apply, almost without exception, to the vast majority of American poets. None yet has shown a tree without grasshoppers.

RAYMOND ELLSWORTH LARSSON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Canton and Shanghai

The Chinese Revolution, by Arthur Norman Holcombe. Cambridge: Harvard University Press. $4.00.

THIS volume, published under the auspices of the Bureau of International Research of Harvard University and Radcliffe College, purports to be an investigation undertaken with the apparent final objective of estimating the influence of the Chinese Revolution upon the relations between the powers in the far East. The author asserts this in the first paragraph of the preface and invites his readers to find the conclusions of his study and journey in the final chapter entitled Epilogue, in addition to which there are ten chapters and nine appendices.

The author in his preface discloses the fact that he arrived in Indo-China in November, 1927, and "left via Siberia for Moscow and western Europe in July, 1928." In the nature of the case he must have spent some considerable portion of this period in traveling from place to place as he mentions that he visited Annam, Tongking, southern, central and northern China, then proceeded to Manchuria, Korea and Japan and the far eastern region of Soviet Russia; during this traveling he asserts that he visited thirteen of the eighteen provinces of China and ten out of eighteen provincial capitals. Such traveling arouses the question did the author and those who sent him have an adequate idea of the immensity of the problem which was to be surveyed and studied?

A comparison of the time taken and the area to be surveyed discloses a position which is as ridiculous as it is humorous. The time taken according to the statements in the preface was 273 days. The actual area of the countries named as visited, amounts to more than four and a half million square miles, with a population of slightly more than five hundred millions of people—thus the daily survey would be immense—to which must be added that the author apparently speaks no Asiatic language and would be dependent upon interpreters and English-speaking friends. This is apparent from page ix of the preface, where acknowledgments for translations from the Chinese is made. Thus this volume is another compilation based on information obtainable from the writings of others. There is no original research, but some comments by the author based upon the privilege of having seen the countries with his own eyes.

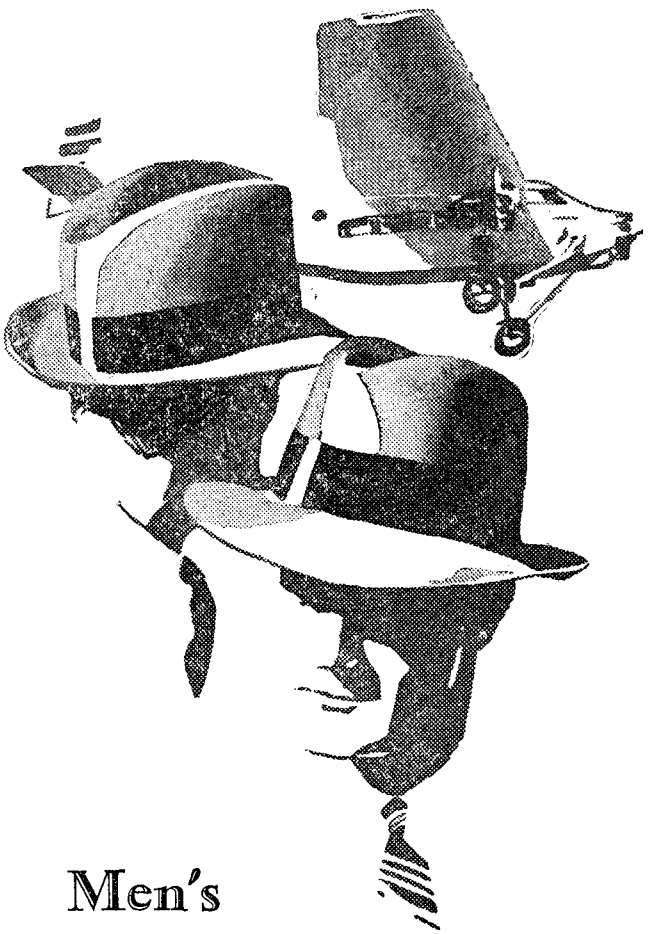
Dividing social thinkers into biologists, ideologists, materialists and institutionalists, the author mght be taken as a member of the last-named division. He shows an appreciative mental attitude toward his subject in the chapter dealing with the Five Power Constitution. It is not yet grasped in many quarters that China has been in revolution some nineteen years, a short time in the life of the nation, but she has to change a people from a monarchy run by a scholastic body into a government with a constitution working through a bicameral system with partially new civil service and in many provinces new officials. All of this is to be thrust upon a people, who in the vast majority cannot read, cannot write, and in many cases do not want to learn these arts, as the traveling theatre and story-teller still provide all they really want.

The vast majority of the Chinese live lives away from western influences and thoughts, in areas that are roadless, trolleyless, railroadless, and to our western minds therefore awful; but the majority of Chinese know nothing else but this and often are content with what they have. Again as regards the revolution itself, there is little that is peculiar in this, for the late Professor Liang-Chi-Chao, himself a leader of the revolution, if not one of its creators, drew attention to the fact

B. ALTMAN & CO.

Fifth Ave.—34th St.—Phone: MURray Hill 7000

Gentlemen's Outfitters



Men's

Autumn Hats

The New Borsalinos

Wearers of these fine Italian hats will be pleased with Altman's new imports for Fall. We believe the models are more smartly styled than ever, and the qualities, of course, are just cause for our eager endorsement.

$10

MEN'S HATS—FIRST FLOOR

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEXT WEEK

The Commonweal, prepared to open the new season with a number of unusually good offerings, thinks that its next number offers a fairly balanced ration to those interested in the discussion of affairs. Mr. Oliver McKee, Jr., has written an outline of the changing relations between JAPAN AND AMERICA. He predicts that the near future will witness marked changes. . . . WITH BENEFIT OF CLERGY, by Salloum Mokarzel—which fills the rubric entitled Places and Persons—is a narrative based on personal experience with unworldly priests in the Near East. The topic is out of the ordinary, the treatment pleasantly affectionate. . . . The adroitness with which contemporary literati of several persuasions offer advice to the Creator is commented upon with the necessary emphasis in a paper which the Rev. Edward F. Murphy entitles, TEACHING GOD. The paper bears upon the current humanist debate. . . . Munich is witnessing just now the delights of a Bruckner festival. The significance of this great Austrian and Catholic musician is set forth in an article—BRUCKNER THE GREAT—by Karl Schaezler. Mr. Schaezler, whose earlier contributions to The Commonweal will be remembered, is preparing a biography of Bruckner. . . . The National Federation of Catholic Alumnae has been in session at Emmitsburg, Maryland. An account of the organization and its congress will be written by Dr. Clara D. Sheeran. . . . There are other things in abundance.

that since 221 B.C. to A.D. 1924, a period of 2,145 years, China had had within the area now called China proper, no less than 116 revolutions, out of which number twenty-one were successful. This gives one rebellion in each eighteen years and one successful revolution in each 100 years. It would thus appear that this present revolution was evidence that China was running true to past form. Possibly our western impatience to get things settled is the real cause of our dissatisfaction with results as yet achieved. It may be also that the western powers are alarmed because revolution and revolutionary ideas spread from Russia right across Siberia, and penetrated into central Asia, possibly into the Indian peninsula, just as they ran through southern China from Canton. Yet thought once uttered can never be fettered. It is well to remember that much of Asia is today subject to discontent and unrest, but equally Asia has not yet copied the holocaust of murder that disgraced France and European Russia in their revolutionary movements.

It is to be hoped that when the International Research Bureau again send out persons to the Orient to make a survey they will send at least one equal in education to the author, who can speak and read the oriental languages.

BOYD-CARPENTER.

Photographer

George Eastman, by Charl Ackerman. Boston: Houghton Mifflin Company. $5.00.

THE kodak king has at least two attributes of greatness according to Mr. Ackerman's story: an open mind even in regard to affairs that closely concern him, and a persistent dissatisfaction with his own achievements. We have an instance of the exercise of the former in Mr. Eastman's refusal to protest the payment of 85 percent of his company's net income as a war tax, while many of his fellow industrialists have not yet left off growling about the levy. Then again, he has been known for thirty years as the leading exponent of liberal treatment of employees. This view found expression in the payment of wage-dividends and the sale of stock on very advantageous terms to the factory operatives.

Proof of the second quality mentioned above, his impelling discontent, is found in his enthusiastic investment of time and money in the fledgling motion picture industry in 1897, despite the fact that he had already attained fame and fortune in the camera business. Had he retired at that time to the polo stable or the bidding up of primitives, the monumental fortune and noble gifts that have made him a national figure would not have been possible, because it has been the motion picture film that squared the Eastman income year by year.

The success of this corporation from the beginning has been due to: endless search for improvements rather than exploitation of patent monopoly; widening the market by repeated price reduction; integration of the film and camera business by the purchase of patents and the plants of any concern that excelled in some photographic process; fixed retail prices; contracting with dealers to prevent their selling any goods other than Eastman brands; and the avoidance of litigation with the federal government during the anti-trust tempest of 1910-15.

To cover this evolution of business policy, the history of the company, and all the extra-curricular activities of our hero, the author has had to give sketchy treatment in several places. There is only one defect in the book: diffidence about mentioning the names of persons still alive. Why not satisfy the reader's curiosity by identifying the London bankers who were so short-sighted as to forbid the use of their names as references

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the Eastman prospectus soliciting funds for the expansion of the company in the motion-picture film field?

American bankers who have been too far-sighted in the matter of stock market loans may derive some consolation from the fact that the president of the Eastman Company, Colonel Strong, had a broken bank on his escutcheon. And business men in these parlous times may be interested to know that Mr. Eastman in 1913, when faced with a dangerously retroactive patent suit and a federal suit to dissolve the company, looked upon the stockholders' equity as lost.

GEORGE K. MCCABE.

A Battery of Tests

Studies in the Organization of Character, by Hugh Hartshorne, Mark A. May and Frank K. Shuttleworth. New York: The Macmillan Company. $2.75.

THIS volume completes the series of Studies in the Nature of Character, of which volumes I and II were reviewed in The Commonweal for November 7, 1928, and January 8, 1930. It deals with the inner aspects of the various types of behavior and their relations to one another and concludes with an empirical determination of character and summing up of the general results and conclusions of all three volumes. A tremendous battery of tests occupies most of the pages.

The average reader will be most interested in the practical findings of the research as found in the last three chapters. They may be summed up by answering three questions:

1. What contributions to character measurements have been made? To quote: "The presence of prejudice . . . makes difficult or impossible the open-minded search for truth. . . . Traditional theories concerning what character and personality *are* have no bases in scientific fact." No doubt, one of the greatest contributions in this field made by the studies is the large number of tests worked out, applied and evaluated.

2. What are the contributions to the knowledge of character? The authors think that any form of conduct is the outcome of natural processes, and, that "conduct represents an achieved association between a certain type of situation and a certain type of response." The conclusions reached in volumes I and II are again checked by further experimentation.

3. What are the contributions to character education? Eleven are enumerated. Among them are: "Prevailing ways of teaching ideals and standards probably do little good . . . and may do harm when the ideals set to form the precepts contradict the practical demands of the very situation in which the ideals are taught." And "it can hardly be expected that most children can be taught to be responsive to social ideals unsupported by group code or morale." Anent these group codes, the authors write elsewhere that "It is essential that the ethical dicta of the great moral leaders . . . be regarded not as final immutable laws but as hypotheses." Another remarkable find is "there is probably a slight influence by club leaders, but we have here no evidence to show that either day-school or Sunday-school teachers are contributing to the moral knowledge of children." Naturally, "results seem to point directly to the home as the outstanding source of right or wrong."

To enter into details is not possible with a volume of 500 closely printed pages. The opinions about the book under review will be as many as it has readers. Catholics having definite and immutable truths about the freedom of the will, the fall of man and the operation of grace will judge and solve the problems of behavior accordingly.

KILIAN J. HENNRICH.

APPLICATIONS RECEIVED
NOW for CLASSES
STARTING in SEPTEMBER

COURSES LEADING to
ACADEMIC DEGREES

Bachelor of Science.
Bachelor of Science in Education.
Bachelor of Science in Business
Administration.

PREPARATION for
PROFESSIONAL SCHOOLS
such as Law, Teaching, Business, etc.

Open to students
with a high school education.

DAY SESSIONS. EVENING CLASSES.
COURSES UPTOWN or DOWNTOWN

Fordham University

Apply REGISTRAR,
Fordham University,
233 Broadway (Room 750),
or 190th St. and 3rd Ave.,
Bronx, New York City.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOY LEADERSHIP

LECTURE AND CORRESPONDENCE COURSES
for volunteer group and club leaders

Boy Guidance	Nature Lore
Play Leadership	Parish Recreation
First Aid	Health & Hygiene

For information apply to

BOYS BRIGADE INSTITUTE
316 West 85th Street
NEW YORK CITY

20% Semi-Annual Cash Discount Sale
on our entire stock of old, rare and new books.
This is one of the finest book stocks in the city—and at this reduction offers many unusual opportunities to book lovers.
Americana, Autographs, Anthropology, Philosophy, Psychology, Art Books, Literature, Fine Sets, First Editions.

Dauber & Pine Bookshops, Inc.
66 Fifth Avenue at 12th Street New York, N. Y.
Open Until 10 P. M. Catalogues Free.

FOR SURE RELIEF

Have you a hidden bunion,
Do you cherish a pet corn?
Are you a weather prophet
When certain shoes are worn?
No need to suffer foot-ills
Or wear a clumsy shoe—
For latest style and perfect fit
Only PEDIFORME will do.

Regardless of the nature of your foot troubles, "PEDIFORME" Shoes will aid you to regain normalcy. Write for our FREE Style Book "K" that tells how to overcome foot ills in the natural way.

THE PEDIFORME SHOE COMPANY
36 W. 36 St. New York · 2474 Morris Ave. Bronx · 29 Washington Pl. East Orange, N. J. · 322 Livingston St. Brooklyn
275 North Avenue, New Rochelle, N. Y.

BETHANY HOUSE
(*Conducted for Women by the Maryknoll Sisters*)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Chapel—Daily Mass
Rates: $4.00 per day and Upward, Including Meals
Sr. Directress, BETHANY HOUSE, Ossining, Maryknoll, P.O., N. Y.
Tel. No. Ossining 1452

GREEN TREE BRAND G ROOTED IN QUALITY

IRISH HAMS and BACON
Wiltshire Hams and Bacon
German Frankfurters
Westphalian Hams
M. H. GREENEBAUM, INC.
220 GREENWICH STREET NEW YORK

Briefer Mention

The Sculpture and Sculptors of the Greeks, by Gisela M. Richter. New Haven: Yale University Press. $12.00.

ORIGINALLY published in an expensive limited edition, Miss Richter's book now appears in somewhat smaller format but with only one regrettable change—the omission of the colored plates. This robs the volume of its opportunity to compare favorably with the excellent series of art histories now being issued by the Prophylaen Verlag. In all other respects Miss Richter's treatise is admirable. There are 767 half-tone illustrations which constitute a succinct digest of Greek sculptural achievement during the thousand years preceding the birth of Christ, and afford evidence upon which the judgment of pertinent art problems can be based. The other section of the book is text, partly an illuminative summary of the Greek spirit and technique and partly a running historical and aesthetic commentary on the illustrations. Miss Richter writes with amazing detachment and cautious scholarship. It is probable that no other American work of a similar character can be likened to hers for authoritative completeness. If as a result the reader gets pure information, unrelieved by any literary grace, he must accept what is offered in the spirit of one knowing that the newer American exhaustiveness—admirable for objectivity and factual pertinence—is partly the result of a self-established imaginative vacuum. This book is exactly what it purports to be, and therefore will prove to be of extraordinary usefulness to all students of the arts.

While Gondolas Pass, by Helen Mackay. New York: D. Appleton and Company. $2.00.

THE story of Zà-bi is, as André Maurois says, "sentimental, but the sentiment is acceptable because it is real." It is acceptable also because there is decided beauty and restraint. Venice—not the artificial life of her Lido, but the struggles of her poor and suffering—is so vividly presented that the city becomes almost a character. Zà-bi, otherwise Angela Maria Consolata Marchesin, with the support of her younger brothers and sisters thrust on her at the age of fourteen, is the eternal mother, willing to work herself into illness, to sacrifice her love, that her little family may be held together. Yet nowhere has the author allowed herself to pile horror on horror in the unfoldment of Zà-bi's hardships. With the recurrent phrase, Anche oggi finito, she has accomplished a finer, more artistic effect than could have been achieved through the medium of many more words. This simplicity and effectiveness is surely one of the characteristics which brought While Gondolas Pass the Prix Portique in Paris.

The Scarab Murder Case, by S. S. Van Dine. New York: Charles Scribner's Sons. $2.00.

THE ideas of the gentleman who continues to call himself Mr. S. S. Van Dine are as ingenious as ever, but his manner—which is to say, the manner of Philo Vance, his elegant detective—begins to wear a little thin. This is not the mere effect of our having followed Mr. Vance's languidly omniscient cogitations through several earlier mysteries. We are not tired of him, but there is a suggestion that Mr. Van Dine is. However, the complications of the present plot are enough to carry the rather mechanical writing. Murder among the Egyptologists is its theme, and the device for deflecting suspicion from the murderer is so clever as to constitute what may be called a new discovery in mystery technique.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In the Red, by Milton Iliff. New York: Frederick A. Stokes Company. $2.00.

THIS book has the in-and-out quality of the usual first novel of promise. The theme, the victimization of a sensitive boy by a possessive harpy of a mother, is handled with seriousness and conviction, but Mr. Iliff has little understanding of the principle of relief. Comedy has the double purpose of making us laugh and enhancing tragedy, and a conscientious young writer, even if he scorns the first, should give a thought to the second. The people who surround the foredoomed hero of In the Red—the coarse and kindly father, the thin-natured yet devastating mother, the livery-stable-keeping grandfather who is shrewd and humane, the farmer-deacon grandfather who is a miser and a hypocrite, the hired men and midwest village drifters—are presented with enough real power to enable us to sense their comic possibilities, and we are baffled and then bored when the story continues in the strain of uncompromising gloom. When Mr. Iliff learns to see all around his material, he will probably do excellent work.

Art in England: 1821-1837, by William T. Whitley. New York: The Macmillan Company. $9.00.

THE best virtues of English research characterize Mr. Whitley's studies in the history of his country's art. Such great names as Constable, Turner, Blake, Nollekens, Lawrence and Landseer grace the present volume, which stresses as its chief item the establishment of the National Gallery. Mr. Whitley is able to adduce a mass of new information and to correct many an error. His manner is excellently narrative, inclusive, sometimes appealingly contumacious. No part of the story is more interesting than the chronicle of Constable's slow rise to fame. Though his talent was recognized by acute critics and though the merits of his great canvases were apparent, Constable failed, time and time again, to secure election to the Royal Academy. But there is so much else in Mr. Whitley's uncommonly discerning book that it would be a mistake to emphasize anything more specific than his general usefulness as an art historian.

Everyman's Library: American Short Stories of the Nineteenth Century, etc. New York: E. P. Dutton and Company, Incorporated. 90 cents each.

EVERYMAN'S LIBRARY has been experimenting with new covers and forms of appeal, but remains essentially a remarkably good series of reprints. Here are worthwhile old books in almost infinite variety and at a moderate price. The new titles include: Smollett's Peregrine Pickle, in two volumes with a good introduction; Mr. John Cournos's selection of older American short stories ((William Austin to O. Henry): Mickiewicz's Pan Tadeusz, in a good prose translation; Bevis, by Richard Jefferies; Minor Poets of the Eighteenth Century; Snorre Sturlason's Heimskringla (Norse King Sagas); and many others.

Masters of Nineteenth Century Prose; edited by Joseph J. Reilly. New York: Ginn and Company. $4.00.

PROFESSOR REILLY offers still another anthology of Romantic and Victorian prose, the aim being a volume as comprehensive and representative as possible. The selections include many favorite pieces and some less well-known things; and the notes furnish the necessary adjunct information. It is a fine, practical book for which the publisher might have found a more spacious and agreeable format.

"Those who know Mr. Baring's delicate touch will need no assurance that they will find here grace and elegance."
—THE TIMES LITERARY SUPPLEMENT

Robert Peckham

BY MAURICE BARING

author of The Coat Without Seam

The story of the life of this early 16th century English gentleman has been told by Major Baring with singular charm and delightful brevity of style. It is a quiet story, full of interesting historical comment, this account of the conflict in the soul of Robert Peckham between devotion to Catholicism and love of King and country and the final triumph of his faith, and it leaves the reader with a rare feeling of satisfaction.

$2.50 at all bookshops

Alfred·A·Knopf BORZOI BOOKS Publisher·N·Y·

NEWMAN SCHOOL

Lakewood—New Jersey

Prepares boys for all leading colleges and universities. Upper and Lower School. Directed by Catholic laymen. Resident Chaplain.

For Information Address

W. GRIFFIN KELLEY, *Headmaster*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NATIONAL EUCHARISTIC CONGRESS
Omaha, Nebraska, September 23, 24, 25, 1930
NATIONAL COUNCIL CATHOLIC WOMEN, DENVER
A small party leaves via Washington and Chicago, Sunday, September 21st. Including trip to Denver, Rocky Mt., National Park, Colorado Springs. Returning via Kansas City, St. Louis to New York. Reduced rate including transportation, pullman berth, hotel rooms, sightseeing, etc., $150. up.
Itinerary and particulars from
FARLEY TRAVEL AGENCY, 535 Fifth Avenue
New York, N. Y. Telephone: MUR ray Hill 8391

St. Hilda Guild, Inc.
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
131 EAST 47th STREET NEW YORK
Vanderbilt 8761

Mount Regis Christi
FOR GIRLS. *Junior and Senior High School.* 100 miles from New York in beautiful Shawangunk Mountains, at 1200 ft. above the sea. Accredited. Special Prep for "College Boards." Music, Art and Secretarial. Swimming, Tobogganing, Hockey, Golf, Riding on School's own horses over Schools's estate of 500 acres of Forest, Hill and Stream. Via Ontario & Western R.R. or auto Route 17 and 6-N (3 hour's ride from New York City). For information write SISTER DIRECTRESS, Box C, Wawarsing, N. Y. or Telephone Ellenville 254.

OUR LADY OF MERCY ACADEMY
Conducted by the Sisters of Mercy
Syosset, (Long Island), N. Y.
Boarding School for Girls
Affiliated with the State University
ELEMENTARY, HIGH SCHOOL AND COMMERCIAL DEPTS.

MOUNT WASHINGTON COUNTRY SCHOOL FOR BOYS
MOUNT WASHINGTON, MARYLAND
—We will Prepare Your Son for High School—
In proximity to Mount Saint Agnes is the Mount Washington Country School, the ideal boarding and day school
Reservations Limited Seventy Select Boys
From six to thirteen years of age

MOUNT SAINT MARY'S COLLEGE
For Women
LOS ANGELES, CALIFORNIA
A Standard Catholic College, Conducted by the Sisters of St. Joseph of Carondelet.
Bulletin sent on request

BURR PRINTING HOUSE
FOUNDED 1837
FRANKFORT AND JACOB STREETS
NEW YORK, N. Y.
CATALOGUES, MAGAZINES, BOOKS AND COMMERCIAL PRINTING

Egyptian Day, by Princess Marthe Bibesco; translated by Helen and Raymond Everitt. New York: Harcourt, Brace and Company. $2.50.

A SERIES of brightly colored picture post cards from Egypt, with an elaborate version of "Having a swell time. Wish you were here," in Madame Bibesco's own effective handwriting on the back. With some of the piquancy which distinguished "Catherine-Paris" and "The Green Parrot," the book takes one up and down the land of Egypt and up and down the Princess's ideas on religion, art, undertaking and other subjects suggested by the scene. Through ceremonial resemblances and because a statue of Amenhotep IV "looks just like a young bishop," she sees a rather sketchy parenthood between the ancient Egyptian religion and the Catholic Church. Occasionally she achieves luminous insight and at times reaches the depths of obscurity, but throughout she is quietly sophisticated and writes with fetching grace. The translation is able and adequate.

The Tradition of Virgil. Princeton: Princeton University Press. $2.00.

DURING October of last year Princeton classicists gathered in honor of Virgil. The major contributions to the occasion were three addresses, here reprinted in a "holiday volume" embellished with many pertinent illustrations. Professor Junius S. Morgan reviewed the Virgilian bibliography, pointing out the most notable of the old editions and referring in particular to treasures in the Princeton library. Professor Kenneth McKenzie set forth the relationship between Virgil and Dante, doing excellently with an old theme. Professor Charles G. Osgood's spirited address concerned itself with Virgil and England—an influence the ramifications of which may be traced in almost every department of English literature. It is a neat and learned quarto. Nothing better in the way of a Virgilian souvenir has as yet appeared.

CONTRIBUTORS

REV. JOHN A. RYAN is professor of moral theology and industrial ethics in the Catholic University of America, and director of the social action department of the National Catholic Welfare Conference. He is the author of A Living Wage; and Distributive Justice.

MOLLY M. BURKE, a new contributotr to The Commonweal, sends this paper from England.

FRANCES M. FROST is a Vermont poet.

ROBERT SENCOURT, long a European correspondent, is the author of Purse and Politics; and A Life of George Meredith.

REV. J. ELLIOT ROSS is the author of Christian Ethics.

DANIEL WHITEHEAD HICKY is vice-president of the Atlanta Writers Club, and a contributor to the American magazines.

ORESTE PARISOTTI is a Roman journalist.

WILLIAM FRANKLIN SANDS, formerly in the American diplomatic service, is an authority on international affairs.

RAYMOND ELLSWORTH LARSSON is the author of O, City Cities.

BOYD-CARPENTER, a writer on European politics, is a professor of the department of political philosophy of Fordham University.

GEORGE K. MCCABE is a member of the faculty of the University of Pittsburgh.

REV. KILLIAN J. HENNRICH, O.M.Cap., director-general of the Catholic Boys Brigade of the United States, is the author of Errors and Dangers in Modern Boy Work.

PIUS X SCHOOL OF LITURGICAL MUSIC
COLLEGE OF THE SACRED HEART
133rd Street and Convent Avenue, New York
Justine Ward Method, Courses I, II, III, IV, V
Gregorian Chant (Music IV)
Gregorian Accompaniment
Liturgical Singing and Choir Conducting
Theory, Ear Training, Sight Reading, Melody Writing
Harmony I, II—Counterpoint I, II
Polyphony—Boy Choir—Musical Appreciation
Vocal Production — Organ — Violin — Piano
Victor Records of Gregorian Chants
Pius X Choir conducted by Justine Ward
Lessons in all the above subjects privately or in class
For further information, address the Secretary—Audubon 3663

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED